Gurumat Siddhant

गुरुमत सिद्धांत

A Science of Spirituality Scripture for the Dawn of the Golden Era



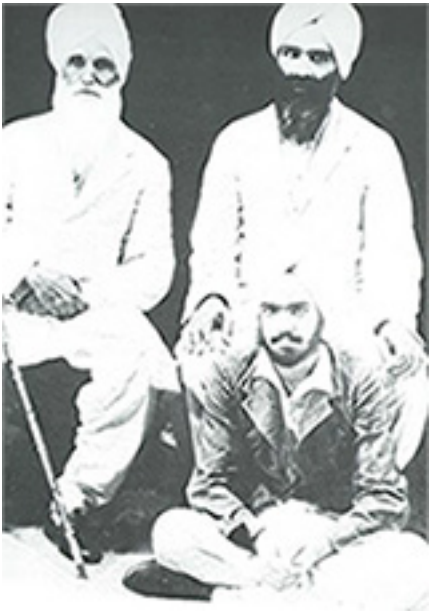
Written by Param Sant Kirpal Singh (R)
Dedicated to Huzur Baba Sawan Singh (L)

Part III-B.

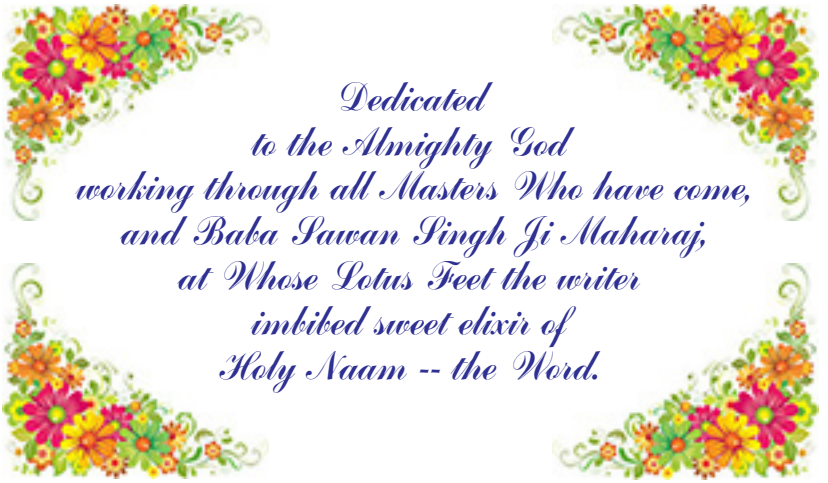
Gurumat Siddhant

(Principles of the Path of Perfect Masters – Sant-Mat or Surat-Shabd Yoga)

An abridged Translation from the Urdu Original:
'Shahrah Marfat'



Three Generations of Perfect Masters


Dedicated
to the Almighty God
working through all Masters Who have come,
and Baba Sawan Singh Ji Maharaj,
at Whose Lotus Feet the writer
imbibed sweet elixir of
Holy Naam -- the Word.

राम तजूँ पै गुरु न बिसारूँ। गुरु के सम हरि कूँ न निहारूँ।।
हरि ने जन्म दियो जग माहीं। गुरु ने आवागवन छुटाहीं।।

-- सहजो बाई

I may give up the Lord, but never my Guru.
I would not praise the Lord, like I do my Guru.
The Lord gave me birth in the world, but
The Guru ended my Coming-and-Going in it.

– Sahajobai

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ama

17

THE MIND
(*Mun* मन)

The Shastras have described the *Mun* or mind as being indescribable, i.e., it is not easy to ascertain its traits. Also, being *Maya* and *Kaal's* representative, within their body, The mind is indescribable and remains a strange entity within the creation of this world. Although, in this gross world, the play is between both gross and subtle beings, the aspect of the gross is primary and inertness remains dominant. In this confluence of the conscious (*Chetan* चेतन) and the inert *(Jada* जड़), the draw of the inert objects upon the conscious soul, is considerable. The human body, from the very beginning, has been essentially an inert object. In it, the 'swan-being' (*Jivatma* जीवात्मा), being of the essence of the Beloved Lord, *Akaal Purush*, is pure consciousness. However, being enveloped in coverings of the perversions and the five elements, it is unaware if its own truth and glory. Now, how might have the two coalesced? Hence, the creation deviced a third object – the mind, which contains aspects of the inert, as well as aspects of the conscious. In other words, it is both inert, as well as conscious. Hence, the mind is a middleman between the inert body and the conscious spirit or *Jivatma*. The bond between the two is possible due to being with the mind. However, the neo-philosophers of Europe and America only consider the mind to be a fine inert entity. The Shastras are not in conformity with this principle, as is clarified above. Gurbani tells us that the reach of the mind is upto *Sunn* (or *Shunya* सून्न, शून्य i.e., Void) in *Paar Brahm*.

Do not consider this mind to be a niggardly entity. It is the representative of *Kaal* (considered by the Muslims and

Christians to be *Shaitan* or Devil) and *Maya* (matter). Hence, when it drags the *jiva* down below, it takes the *jiva* to a state of extreme degeneracy. Instead, if the *jiva* goes into the subtle frame of the mind, it is taken on a very high flight. But the mind certainly is an ignorant entity. However, until there is the grace of the Lord, even the great wise persons become weak in front of it. It does not possess any devotional sentiment. However, should it be exposed to *Satsang*, and the grace of a Perfect Master falls upon it, then it becomes a priceless gem and becomes supportive in helping reach the Pristine Home, *Sach Khand*. This mind is very powerful and its influence is extremely potent in the entire world. In order to be able to control it, one has to be very fortunate indeed. Gurbani tells us that mind comes under the control of a *Gurumukh* only, not of a *Manmukh*. The inert being its prime constituent, its inherent draw is towards perishable objects, and being fickle, it deludes the body in all the ten directions. Hence, we ought not to allow ourselves to come under its sway.

मन के मते न चलिए, मन के मत अनेक।
जो मन पर असवार है, सो साधु कोई एक।।

-- कबीर साखी संग्रह भाग-2 (मन का अंग 1, पृ० 156)

Do not follow the mind's doctrine. mind's doctrines are many. One who rides upon the mind, is a rare Sadhu.

One who comes under its control, such a *Manmukh* is difficult to find release from the Cycle of 8.4 million Life-forms for countless births and rebirths.

The subject of the mind is a very serious subject indeed. The word, 'mind' is used in several senses. At times, it is taken to be the heart; at other times that of the pot (of the body); and elsewhere, to be the inner apparatus of the mind known as *Antah-karan*. The Shastras have stated four sections or aspects of the *Antah-karan*, and described them as the 'inner four'. These four are: *manas* (cognition), *chitta* (contemplation, memory), *buddhi* (intellect) and *ahankar* (ego). By this consideration, the mind is but an aspect or phase of the *Antah-karan*.

Gurbani has described all these meanings in its consideration upon the mind.

Further on, the vices of the mind are described, and the various means of bringing the powerful mind under control are described as well. The very first caution to be exercised by the seeker is that he regulates his dietary habits and does not consume such diet as may create perversions within. Further, should there be mercy of the Lord, one gets to meet a Perfect Master and procures the benefit of *Satsang*. By means of devotion to the Lord (*Hari*), by meditating upon the Name bequeathed by the *Satguru*, the mind becomes untinted and peaceful, with the Master's blessings. In fact, the very same mind that created obstacles earlier, now becomes spiritually supportive. mind constantly requires enchantment. However, when it experiences the enchantment of *Shabd* (Word), then it is attracted towards its amazing and eternal enchantment, and its inclination towards ephemeral objects ceases for ever. Should the mind ever come under control, it shall do so by means of the Name, else not. If countless great *Rishi*s and sages gave in to it, then who are we in comparison? However, with the grace of *Satguru*, all difficulties are sorted out.

The mind is a dual entity, on account of being a compound of the conscious and the inert. It is of two types: *Pindi mun* पिंडी मन or Individual mind, and *Brahmandi mun* ब्रह्मांडी मन or Universal mind. mind is akin to dusk; it is neither day, nor night, but it is a confluence of day and night. The mind of *Manmukh*s is *Pindi Mun*, which drives them towards gross and ephemeral objects and creates obstacles on the path of Spirituality. However, when the *Guru* has bestowed the gift of *Naam* or Name, and the disciple has received the grace of the Lord by meditating upon It, then the same mind is transformed into the Universal mind. Wherever in Gurbani is the indication that the mind is in the form of light, and that mind alone destroys mind, then it refers of the Universal mind, which overcomes the Individual mind and makes it

subservient. mind is not dual – these are only the two phases of the same. In both *Pind* and *Brahmand*, there is a mixture of the inert and the conscious. The only difference is that in *Pind* (Physical region), the inert dominates, and in *Brahmand* (Causal region), the conscious.

Where does Mind exist?

Should we consider the material heart, then it refers to the heart that begins to palpitate due to sorrow and fear. Its location is within the left rib-cage. However, if the meaning of mind is taken to be the bodily pot, then its location is at the middle of the eyebrows, half-way within the forehead, which is referred to as the *Third Eye* or *Divya Chakshu*. The insouciant Muslim fakirs have called it the '*Nuqta-e-Safaida*' (White Spot). When the mind wanders in the six *chakra*s below, then its pull is towards the inertness. However, beyond this spot (*Teesra Til* तीसरा तिल), the kingdom of the Subtle creation begins, and the mind or the *Antah-karan*, reaching there, begins to be called Universal mind. It no longer possesses gross inertness and its texture becomes subtle. However, the great arrow of the mind – ego (see Part III-B, Ch. 21: *Haumai*), does not give up pursuit even in *Brahmand*; it merely beomes subtle. Only when focus on *Sunn* (*Sunn Samadhi* सुन्न समाधि) is acquired, does it give up pursuit. Gurbani tells us that there, the mind merges in the Light (becomes *Jyoti-Jyot* ज्योति–ज्योत). The inert does not have a reach beyond this stage; hence, the mind has no traverse there as well. This is the reason that the *Sant*s and *Gurumukh*s are safe from the perniciousness of the mind and the mind has no control over them, since they have crossed the limit of *Kaal* and *Maya*.

Updesh उपदेश - Discourse.

ए मन पिआरिआ तू सदा सचु समाले।।
एहु कुट्मबु तू जि देखदा चलै नाही तेरै नाले।।

साथि तेरै चलै नाही तिसु नालि किउ चितु लाईऐ।।
ऐसा कमु मूले न कीचै जितु अंति पछोताईऐ।।
सतिगुरू का उपदेसु सुणि तू होवै तेरै नाले।।
कहै नानकु मन पिआरे तू सदा सचु समाले।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 918)

O beloved mind, contemplate the True Lord forever. This family, which you see, shall not go along with you. They shall not go along with you, so why do you focus your attention on them? Don't do anything that you will regret in the end. Listen to the Teachings of the True Guru – these shall go along with you. Says Nanak, O beloved mind, contemplate the True Lord forever.

Demerits of the Mind.

- It is unknowing and ignorant.

जितु बोलिऐ पति पाईऐ सो बोलिआ परवाणु।।
फिका बोलि विगुचणा सुणि मूरख मन अजाण।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 15)

Those words are acceptable, which, when spoken, bring honour. Harsh words bring only grief. Listen, O foolish and ignorant mind!

मन आवण जाणु न सुझई ना सुझै दरबारु।।
माइआ मोहि पलेटिआ अंतरि अगिआनु गुबारु।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1418)

The mortal being does not understand the comings and goings of reincarnation; he does not see the Court of the Lord. He is wrapped up in emotional attachment and Maya, and within his being is the darkness of ignorance.

- It is insipid.

दुरमति भागहीन मति फीके नामु सुनत आवै मनि रोहै।।

-- आदि ग्रन्थ (गूजरी म० 4, पृ० 493)

Evil-minded, unfortunate and shallow-minded are those, who feel anger in their minds, when they hear Naam, the Name of the Lord.

- It is soiled and filled with craving and other perversions.

मन के बिकार मनहि तजै मनि चूकै मोहु अभिमानु।।
आतम रामु पछाणिआ सहजे नामि समानु।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 39)

One who eliminates mental wickedness from within the mind, and casts out emotional attachment and egotistical pride, comes to recognise the All-pervading Soul, and is tranquilly absorbed into the Name.

इहु मनु मैला इकु न धिआए।। अंतरि मैलु लागी बहु दूजै भाए।।
तटि तीरथि दिसंतरि भवै अहंकारी होरु वधेरै हउमै मलु लावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 116)

This mind is dirty and polluted; it does not meditate on the One. Deep within, it is soiled and stained by the love of duality. The egotists may go on pilgrimages to holy rivers, sacred shrines and foreign lands, but they only gather more of the dirt of egotism.

इहु मनु चंचलु वसि न आवै।। दुबिधा लागै दह दिसि धावै।।
बिखु का कीड़ा बिखु महि राता बिखु ही माहि पचावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 127)

This unstable mind cannot be held steady. Attached to duality, it wanders in the ten directions. It is a poisonous worm, drenched with poison, and in poison it rots away.

एहु मनो मूरखु लोभीआ लोभे लगा लुोभानु।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 21)

This foolish mind is greedy; through greed, it becomes even more attached to greed.

- It does not partake in devotion and does not merge in *Shabd*.

मनमुख ते अभ भगति न होवसि हउमै पचहि दिवाने।।
इहु मनूआ खिनु ऊभि पइआली जब लगि सबद न जाने।।

-- आदि ग्रन्थ (प्रभाती म० 1, पृ० 1345)

The self-willed Manmukhs do not know loving devotional worship; they are insane, rotting away in their egotism. This mind flies in an instant from the heavens to the underworld, as long as it does not know the Word (Shabd).

नित नित खुसीआ मनु करे नित नित मंगै सुख जीउ।।
करता चिति न आवई फिरि फिरि लगहि दुख जीउ।।
सुख दुख दाता मनि वसै तितु तनि कैसी भुख जीउ।।

-- आदि ग्रन्थ (सूही म० 1, पृ० 751)

Constantly, continually, the mortal seeks pleasures. Constantly, continually, he begs for peace. But he does not think of the Creator Lord, and so he is overtaken by pain, again and again. But one within whose mind the Giver of Pleasure and Pain dwells – how can his body feel any need?

जिचरु इहु मनु लहरी विचि है हउमै बहुतु अहंकारु।।
सबदै सादु न आवई नामि न लगै पिआरु।।

-- आदि ग्रन्थ (सारंग की वार म० 1, पृ० 1247)

As long as his mind is disturbed by waves, he is caught in ego and egotistical pride. He does not find the taste of Shabd, and he does not embrace love for the Name.

हउमै भगति करे सभु कोइ।। ना मनु भीजै ना सुखु होइ।।

-- आदि ग्रन्थ (मलार म० 3, पृ० 1277)

In egotism, everyone can pretend to worship God with devotion. But this does not soften the mind, and it does not bring peace.

- It contains the perversion of Ego.

मेरे मन तजि निंदा हउमै अहंकारु।।
हरि जीउ सदा धिआइ तू गुरमुखि एकंकारु।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 29)

O my mind, give up slander, egotism and arrogance. Become Gurumukh, and meditate forever on the Dear Lord, the One and Only Creator.

मन रे हउमै छोडि गुमानु।। हरि गुरु सरवरु सेवि तू पावहि दरगह मानु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 21)

O mind, renounce your egotistical pride. Serve the Lord, the Guru, the Sacred Pool, and you shall be honoured in the Court of the Lord.

- It gives rise to duality.

हरि मंदर महि मनु लोहटु है मोहिआ दूजै भाइ।।
पारसि भेटिऐ कंचनु भइआ कीमति कही न जाइ।।

-- आदि ग्रन्थ (प्रभाती म० 3, पृ० 1346)

The mind is like iron slag within the Temple of the Lord, i.e., the human body; it is lured by the love of duality. Meeting with the Philosopher's Stone the Guru, the mind is transformed into gold. Its value then cannot be described.

- It's great ailment is to remain ignorant of the Lord.

इकु तिलु पिआरा वीसरै रोगु वडा मन माहि।।
किउ दरगह पति पाईऐ जा हरि न वसै मन माहि।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 21)

Forgetting the Beloved, even for a moment, the mind is afflicted with terrible diseases. How can honour be attained in His Court, if the Lord does not dwell in the mind?

बिखु फल संचि भरे मन ऐसे परम पुरख प्रभ मन बिसरे।।

-- आदि ग्रन्थ (आसा भगत धन्ना, पृ० 487)

Gathering the poisonous fruits, he fills his mind with them, and he forgets God, the Supreme Being, from his mind.

- It adores perishable commodities.

जो घरु छडि गवावणा सो लगा मन माहि।।
जिथै जाइ तुधु वरतणा तिस की चिंता नाहि।।
फाथे सेई निकले जि गुर की पैरी पाहि।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 43)

That dwelling which you will have to abandon and vacate – you are attached to it in your mind. And that place where you must go to dwell – you have no regard for it at all. Those who fall at the Feet of the Guru are released from this bondage.

- It is fickle and delusive; Its instruction should not be followed.

इहु मनु खेलै हुकम का बाधा इक खिन महि दह दिस फिरि आवै।।
जां आपे नदरि करे हरि प्रभु साचा तां इहु मनु गुरमुखि ततकाल वसि आवै ।।

-- आदि ग्रन्थ (मलार म० 3, पृ० `1260)

This mind plays, subject to the Lord's Will; in an instant, it wanders out in the ten directions and returns home again. When the True Lord God Himself bestows His Glance of grace, then this mind is instantly brought under control by the Gurumukh.

ए मन चंचला चतुराई किनै न पाइआ।।
चतुराई न पाइआ किनै तू सुणि मंन मेरिआ।।
एह माइआ मोहणी जिनि एतु भरमि भुलाइआ।।
माइआ त मोहणी तिनै कीती जिनि ठगउली पाईआ।।
कुरबाणु कीता तिसै विटहु जिनि मोहु मीठा लाइआ।।
कहै नानकु मन चंचल चतुराई किनै न पाइआ।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 918)

O fickle mind, through cleverness, no one has found the Lord. Through cleverness, no one has found Him; listen, O my mind. This Maya is so fascinating; because of it, people wander in doubt. This fascinating Maya was created by the One who has administered this potion. I am a sacrifice to the One who has made emotional attachment sweet. Says Nanak, O fickle mind, no one has found Him through cleverness.

मनु चंचलु बहु चोटा खाइ।। एथहु छुड़किआ ठउर न पाइ।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 362)

The fickle mind is struck down so many times. Having lost this opportunity, no place of rest shall be found.

मन की मति तिआगहु हरि जन हुकमु बूझि सुखु पाईऐ रे।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 209)

Renounce the intellectual cleverness of your mind, O humble servants of the Lord; understanding His Hukam (Command), peace is found.

इहु मनूआ खिनु न टिकै बहु रंगी दह दह दिसि चलि चलि हाढे।।

-- आदि ग्रन्थ (गउड़ी म० 4, पृ० 170)

This mind does not hold still, even for an instant. Distracted by all sorts of distractions, it wanders around aimlessly in the ten directions.

- It does not possess the fear of *Yama* and it keeps one trapped in the Cycle of 8.4 million Life-forms.

जुगति जानि नही रिदै निवासी जलत जाल जम फंध परे।।
बिखु फल संचि भरे मन ऐसे परम पुरख प्रभ मन बिसरे।।

-- आदि ग्रन्थ (आसा भगत धन्ना, पृ० 487)

He does not know the way to the Lord, who dwells within his heart; burning in the trap, he is caught by the noose of death. Gathering the poisonous fruits, he fills his mind with them, and he forgets God, the Supreme Being, from his mind.

इहु मनु केतड़िआ जुग भरमिआ थिरु रहै न आवै जाइ।।
हरि भाणा ता भरमाइअनु करि परपंचु खेलु उपाइ।।

-- आदि ग्रन्थ (गूजरी म० 3, पृ० 513)

This mind has wandered going through so many ages; it has not remained stable – it continues coming and. When it is pleasing to the Lord's Will, then He causes the soul to wander; He has set the world-drama in motion.

बिखु फल मीठ लगे मन बउरे चार बिचार न जानिआ।।
गुन ते प्रीति बढी अन भांती जनम मरन फिरि तानिआ।।

-- आदि ग्रन्थ (आसा भगत धन्ना, पृ० 487)

The poisonous fruit seems sweet to the demented mind, which does not know the difference between good and evil. Turning away from virtue, his love for other things increases, and he weaves again the web of birth and death.

Other Characteristics of the Mind.

- It is excellent, when it has the knowledge of the source.

ता मनु खीवा जाणीऐ जा महली पाए थाउ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 16)

Only one who obtains a room in the Mansion of the Lord's Presence, is deemed to be truly intoxicated.

- It becomes peaceful and satiated on account of Truth.

इहु मनु साचि संतोखिआ नदरि करे तिसु माहि।।
पंच भूत सचि भै रते जोति सची मन माहि।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 19)

One whose mind is contented with Truthfulness, is blessed with the Lord's Glance of grace. The body of the five elements is dyed in the Fear of the True One; the mind is filled with the True Light.

हरि हरि जपहु पिआरिआ गुरमति ले हरि बोलि।।
मनु सच कसवटी लाईऐ तुलीऐ पूरै तोलि।।
कीमति किनै न पाईऐ रिद माणक मोलि अमोलि।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 22)

Meditate on the Lord, Hari, Hari, O my beloved; follow the Guru's Teachings, and speak of the Lord. Apply the Touchstone of Truth to your mind, and see if it comes up to its full weight. No one has found the worth of the ruby of the heart; its value cannot be estimated.

- The mind of only one with great fortune is coloured with devotion of the *Guru*.

मनु रंगहु वडभागीहो गुरु तुठा करे पसाउ।।
गुरु नामु द्रिड़ाए रंग सिउ हउ सतिगुर कै बलि जाउ।।

-- आदि ग्रन्थ (सिरीराग म० 4, पृ० 40)

Let your minds be imbued with His Love, O blessed and fortunate ones. By His Pleasure, the Guru bestows His Gifts. The Guru has lovingly implanted Naam, the Name of the Lord, within me; I am a sacrifice to the True Guru.

जिसु मसतकि भागु तिनि सतिगुरु पाइआ।। पूरी आसा मनु त्रिपताइआ।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 373)

One who has this good destiny written upon his forehead, finds the True Guru. His hopes are fulfilled, and his mind is satisfied.

- The mind of *Gurumukh* is mirror, and he alone brings mind under control.

गुरमुखि करणी कार कमावै।। ता इसु मन की सोझी पावै।।
गुरमुखि इहु मनु लइआ सवारि।। हउमै विचहु तजे विकार।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 159)

The Gurumukh practices doing good deeds; thus he comes to understand this mind. The Gurumukhs embellish and beautify this mind. They eradicate egotism and corruption from within.

इहु मनु आरसी कोई गुरमुखि वेखै।। मोरचा न लागै जा हउमै सोखै।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 115)

This mind is a mirror; how rare are those, who, as Gurumukh, see themselves in it. Rust does not stick to those, who burn their ego.

- Only by negating the mind, can one's Tasks be fulfilled and Liberation and God-realisation made possible.

ना मनु मरै न कारजु होइ।। मनु वसि दूता दुरमति दोइ।।
मनु मानै गुर ते इकु होइ।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 222)

The mind does not die, so the job is not accomplished. The mind is under the power of the demons of evil intellect and duality. But when the mind surrenders, through the Guru, it becomes one.

मनु बैरागी घरि वसै सच भै राता होइ।।
गिआन महारसु भोगवै बाहुड़ि भूख न होइ।।
नानक इहु मनु मारि मिलु भी फिरि दुखु न होइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 21)

If the mind becomes balanced and detached, and comes to dwell in its own true home, imbued with the Fear of God, then it enjoys the essence of Supreme Spiritual Wisdom; it shall never feel hunger again. O Nanak, conquer and subdue this mind; meet with the Lord, and you shall never again suffer in pain.

- The Lord does not reside on the outside; instead, within the veil of the mind.

दस दिस खोजत मै फिरिओ जत देखउ तत सोइ।।
मनु बसि आवै नानका जे पूरन किरपा होइ।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 298)

I have wandered, searching in the ten directions – wherever I look, there I see Him. The mind comes to be controlled, O Nanak, if He grants His Perfect grace.

ढढा ढूढत कह फिरहु ढूढनु इआ मन माहि।।
संगि तुहारै प्रभु बसै बनु बनु कहा फिराहि।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 256)

Where are you going, wandering and searching? Search instead within your own mind. God is with you, so why do you wander around from forest to forest?

- It comprises the triple *Guna*s.

तीनि गुणा महि बिआपिआ पूरन होत न काम।।
पतित उधारणु मनि बसै नानक छूटै नाम।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 299)

Engrossed in the three qualities, one's efforts do not succeed. When the Saving grace of sinners dwells in the mind, O Nanak, then one is saved by Naam, the Name of the Lord.

- It cannot be conquered with ease, but comes under control with the grace of the Lord.

नदरी सतगुरु सेवीऐ नदरी सेवा होइ।।
नदरी इहु मनु वसि आवै नदरी मनु निरमलु होइ।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 558)

By His grace, one serves the True Guru; by His grace, service is performed. By His grace, this mind is controlled, and by His grace, it becomes pure.

इहु मनूआ अति सबल है छडे न कितै उपाइ।।
दूजै भाइ दुखु लाइदा बहुती देइ सजाइ।।
नानक नामि लगे से उबरे हउमै सबदि गवाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 33)

This mind is very powerful; we cannot escape it just by trying. In the love of duality, people suffer in pain, condemned to terrible punishment. O Nanak, those who are attached to Naam are saved; through Shabd, their ego is banished.

- Without destroying the mind, there can be no devotion.

मन अंतरि बोलै सभु कोई।। मन मारे बिनु भगति न होई।।

-- आदि ग्रन्थ (गउड़ी भगत कबीर, पृ० 329)

Everyone speaks through the mind. Without killing the mind, devotional worship is not performed.

- Within the body, mind alone is the primary entity. It cannot be cleansed with outer cleansing.

मनि मैलै सभु किछु मैला तनि धोतै मनु हछा न होइ।।
इह जगतु भरमि भुलाइआ विरला बूझै कोइ।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 558)

When the mind is filthy, everything is filthy; by washing the body, the mind is not cleaned. This world is deluded by doubt; how rare are those, who understand this.

विणु मनु मारे कोइ न सिझई वेखहु को लिव लाइ।।
भेखधारी तीरथी भवि थके ना एहु मनु मारिआ जाइ।।

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 650)

Without conquering his mind, no one can be successful. See this, and concentrate on it. The wandering holy men are tired of making pilgrimages to sacred shrines; they have not been able to conquer their minds.

बाहरि देव पखालीअहि जे मनु धोवै कोइ।।
जूठि लहै जीउ माजीऐ मोख पइआणा होइ।।

-- आदि ग्रन्थ (गूजरी म० 1, पृ० 489)

If one were to wash his heart inwardly, like the stone idol, which is washed on the outside, his filth would be removed, his soul would be cleansed, and he would be liberated when he departs.

- It fascinates everyone except the *Sant* and the *Gurumukh*.

अनेक जतन करे इंद्री वसि न होई।। कामि करोधि जलै सभु कोई।।
सतिगुर सेवे मनु वसि आवै मन मारे मनहि समाइदा।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1062)

Making countless efforts, sexual desire is not overcome. Everyone is burning in the fires of sexuality and anger. Serving the True Guru, one brings his mind under control; conquering his mind, he merges in the mind of God.

जीअ जंत सगले तै मोहे बिनु संता किनै न लाखी।।
नानक दासु हरि कीरतनि राता सबदु सुरति सचु साखी।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1227)

You have enticed all beings and creatures; no one knows You, except the Sants. Slave Nanak is imbued with the Kirtan of the Lord's Praises. Focusing his consciousness on the Word (Shabd), he realises the Presence of the True Lord.

- It merges in the Light during State of *Sahaj* and *Sunn Samadhi*.

एहु मनूआ सुंन समाधि लगावै जोती जोति मिलाई।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 910)

Their minds enter into the deepest state of Samadhi, and their light is absorbed into the Light.

मति प्रगास भई हरि धिआइआ गिआनि तति लिव लाइ।।
अंतरि जोति प्रगटी मनु मानिआ हरि सहजि समाधि लगाइ।।

-- आदि ग्रन्थ (सारंग म० 4, पृ० 1199)

The intellect is enlightened, meditating on the Lord. He remains lovingly attuned to the essence of spiritual wisdom. The Divine Light radiates forth deep within his being; his mind is pleased and appeased. He merges tranquilly into Celestial Samadhi.

- It is in the form of Light, should it recognise its own essence. The mind is vanquished by mind alone.

मन तूं जोति सरूपु है आपणा मूलु पछाणु।।
मन हरि जी तेरै नालि है गुरमती रंगु माणु।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 441)

O my mind, you are the embodiment of the Divine Light – recognise your own origin. O my mind, the Dear Lord is with you; through the Guru's Teachings, enjoy His Love.

इहु मनु गिरही कि इहु मनु उदासी।। कि इहु मनु अवरनु सदा अविनासी ।।
कि इहु मनु चंचलु कि इहु मनु बैरागी।। इसु मन कउ ममता किथहु लागी।।
पंडित इसु मन का करहु बीचारु।। अवरु कि बहुता पड़हि उठावहि भारु।।

-- आदि ग्रन्थ (मलार म० 3, पृ० 1261)

Is this mind a householder, or is this mind a detached renunciate? Is this mind beyond social class, eternal and unchanging? Is this mind fickle, or is this mind detached? How has this mind been gripped by possessiveness? O Pundit, O religious scholar, reflect on this in your mind. Why do you read so many other things, and carry such a heavy load?

माइआ मुई न मनु मुआ सरु लहरी मै मतु।।
बोहिथु जल सिरि तरि टिकै साचा वखरु जितु।।
माणकु मन महि मनु मारसी सचि न लागै कतु।।
राजा तखति टिकै गुणी भै पंचाइण रतु।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 992)

Maya is not conquered, and the mind is not subdued; the waves of desire in the World-Ocean are intoxicating as the wine. The boat crosses over the water, carrying the true merchandise. The jewel within the mind subdues the mind; attached to the Truth, it is not broken. The king is seated upon the throne imbued with the fear of God and the five qualities.

The means to bring Mind under Control.

- It is reformed through *Satsang* and *Satguru*'s Teachings; one then finds honour at the Lord's Abode and meets with the Lord.

मन रे हउमै छोडि गुमानु।। हरि गुरु सरवरु सेवि तू पावहि दरगह मानु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 21)

O mind, renounce your egotistical pride. Serve the Lord, the Guru, the Sacred Pool, and you shall be honoured in the Court of the Lord.

गुर नालि तुलि न लगई खोजि डिठा ब्रहमंडु।।

नामु निधानु सतिगुरि दीआ सुखु नानक मन महि मंडु।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 50)

There is none to compare with the Guru; I have searched and looked throughout the entire universe. The True Guru has bestowed the Treasure of Naam, the Name of the Lord. O Nanak, the mind is filled with peace.

इसु मन कउ होरु संजमु को नाही विणु सतिगुर की सरणाइ।।

सतगुरि मिलिऐ उलटी भई कहणा किछू न जाइ।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 558)

This mind is not controlled by any other discipline, except the Sanctuary of the True Guru. Meeting the True Guru, one is transformed beyond description. On account of the Sound Current, it transforms into an Invaluable Gem and proceeds to the Pristine Home.

मनु माणकु निरमोलु है राम नामि पति पाइ।।

मिलि सतसंगति हरि पाईऐ गुरमुखि हरि लिव लाइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 22)

The jewel of the mind is priceless; through the Name of the Lord, honour is obtained. Join the Sat Sangat, the True Congregation, and find the Lord. The Gurumukh embraces love for the Lord.

मन रे निज घरि वासा होइ।।

राम नामु सालाहि तू फिरि आवण जाणु न होइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 36)

O mind, dwell in the balanced state of your own inner being. Praise the Lord's Name, and you shall no longer come and go in reincarnation.

गुर कै सबदि मनु जीतिआ गति मुकति घरै महि पाइ।।

हरि का नामु धिआईऐ सतसंगति मेलि मिलाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 26)

Through the Guru's Word (Shabd), the mind is conquered, and one attains the State of Liberation in one's own home. So meditate on the Name of the Lord; join and merge with the Sat Sangat, the True Congregation.

- It becomes unsullied, peaceful, fearless and apethetic, when engaged in the devotion of the Lord and *Guru*.

गुर मिलिऐ नामु पाईऐ चूकै मोह पिआस।।

हरि सेती मनु रवि रहिआ घर ही माहि उदासु।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 26)

Meeting with the Guru, Naam is obtained, and the thirst of emotional attachment departs. When the mind is permeated with the Lord, one remains detached within the Home of the Heart.

हरि कै रंगि रता मनु गावै रसि रसाल रसि सबदु रवईआ।।

निज घरि धार चुऐ अति निरमल जिनि पीआ तिन ही सुखु लहीआ।।

-- आदि ग्रन्थ (बिलावल म० 4, पृ० 835)

Imbued with the Lord's Love, my mind sings His Praise, joyfully chanting Shabd, the source of nectar and bliss. The stream of immaculate purity flows through the home of the self within; one who drinks it in, finds peace.

दरस पिआस मेरा मनु मोहिओ काढी नरक ते धूह।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 1227)

My mind is enticed, thirsty for the Blessed Vision of His Darshan. He has lifted me up and out of hell.

मनु त्रिपताना हरि गुण गाइआ।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 804)

The mind is satisfied only by singing the Glorious Praises of the Lord.

- It can only be won over by *Satsang* and *Guru*'s grace.

जब गुरु मिलिआ तब मनु वसि आइआ।। धावत पंच रहे हरि धिआइआ।।
अनदिनु नगरी हरि गुण गाइआ।।

-- आदि ग्रन्थ (गउड़ी म० 4, पृ० 165)

When one meets the Guru, then the mind becomes centred. The five passions, running wild, are brought to rest by meditating on the Lord. Night and day, within the body-village, the Glorious Praises of the Lord are sung.

गिआनीआ का इहु महतु है मन माहि समाना।।
हरि जीउ का महलु पाइआ सचु लाइ धिआना।।
जिन गुर परसादी मनु जीतिआ जगु तिनहि जिताना।।

-- आदि ग्रन्थ (मारू की वार म० 3, पृ० 1089)

This is the glory of the spiritual teachers, that they remain absorbed in their mind. They attain the Mansion of the Lord's Presence, and focus their meditation on the True Lord. Those who conquer their own minds, by Guru's grace, conquer the world.

गुरु अंकसु मारि जीवालणहारा।। मनु असाधु साधै जनु कोई।।

-- आदि ग्रन्थ (धनासरी म० 3, पृ० 665)

The Guru places the harness upon it, and rejuvenates it. The mind is undisciplined; only a rare few can discipline it.

- The one in whose mind, the Lord is established, finds the Lord, joy, honour, knowledge, purity and contact with *Sat-guru*.

जिन मनि वसिआ पारब्रहमु से पूरे परधान।।
तिन की सोभा निरमली परगटु भई जहान।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 45)

Perfectly fulfilled and renowned are those, in whose minds the Supreme Lord God abides. Their reputation is spotless and pure; they are renowned all over the world.

भरमु गइआ भउ भागिआ हरि चरणी चितु लाइ।।
गुरमुखि सबदु कमाईऐ हरि वसै मनि आइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 67)

Doubt departs, and fear runs away, when you focus your consciousness on the Lord's Feet. The Gurumukh practices Shabd, and the Lord comes to dwell within the mind.

इहु मनु कासी सभि तीरथ सिंमृति सतिगुर दीआ बुझाइ।।
अठसठि तीरथ तिसु संगि रहहि जिन हरि हिरदै रहिआ समाइ।।

-- आदि ग्रन्थ (गूजरी म० 3, पृ० 491)

Within this mind are found Benares, all sacred shrines of pilgrimage and the Shastras; the True Guru has explained this. The sixty-eight places of pilgrimage remain with one whose heart is filled with the Lord.

अंमृत नामु तुमारा सुआमी।। नानक दास सदा कुरबानी।।
संतसंगि महा सुखु पाइआ देखि दरसनु इहु मनु भीजा हे।।

-- आदि ग्रन्थ (मारू म० 5, पृ० 1074)

Your Naam is Ambrosial Nectar, O my Lord and Master. Nanak, Your slave, is forever a sacrifice to You. In the Society of the Sants, I have found great peace; gazing upon the Blessed Vision of the Lord's Darshan, this mind is pleased and satisfied.

बाबा होरु पैनणु खुसी खुआरु।।
जितु पैधै तनु पीड़ीऐ मन महि चलहि विकार।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 16)

O Baba, the pleasures of other foods are false. Eating them, the body is ruined, and wickedness and corruption enter into the mind.

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18

THE SCRIPTURES
(*Vedas-Shastras* वेद–शास्त्र)

The word 'Veda' is derived from the root, '*Vid* विद्', which means 'Knowledge' or 'to know'. The Vedas are considered to be testified and Divinely-created texts in Hinduism. These are four in number: Rig, Yajur, Sama and Atharva. These are written in the ancient Sanskrit language. It is said that they were made manifest by several *Rishi*s, while others credit Lord *Brahma* with their creation. In Gurbani, *Brahma* is said to be the main creator of these. It is possible that while *Brahma* may have uttered the *Mantra*s; the *Rishi*s may have collated these.

नाभि कमल ते ब्रहमा उपजे बेद पड़हि मुखि कंठि सवारि।।

-- आदि ग्रन्थ (गूजरी म० 1, पृ० 489)

From the lotus of Vishnu's navel, Brahma was born; He chanted the Vedas with a melodious voice.

ब्रहमे चार ही बेद बनाए।। सरब लोक तिह करम चलाए।।
जिन की लिव हरि चरनन लागी।। ते बेदन ते भए तिआगी।।

-- दसम ग्रन्थ (बचित्र नाटक 19)

Brahma composed all the four Vedas, all the people followed the injunctions contained in them. Those who were devoted to the Feet of the Lord, abandoned the Vedas. (SriDasam.org p.54)

चारे वेद ब्रहमे कउ दीए पड़ि पड़ि करे वीचारी।।
ता का हुकमु न बूझै बपुड़ा नरकि सुरगि अवतारी।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 423)

You gave the four Vedas to Brahma, for him to read and read continually, and reflect upon. The wretched one does not understand His Command, and is reincarnated into heaven and hell.

Gurbani has mentioned the Vedas. Several persons are of the opinion that the Sikh Guru Sahibans have denounced

the Vedas. The reason for this is, that in the Vedas is the knowledge of the creation of the triple *Gunas* and *Brahm*, and some hint of what they call *Paar Brahm* as well.

वेदु पुकारै त्रिबिधि माइआ।। मनमुख न बूझहि दूजै भाइआ।।
त्रै गुण पड़हि हरि एकु न जाणहि बिनु बूझे दुखु पावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 128)

The Vedas proclaim that Maya is of three qualities. The self-willed Manmukhs, in love with duality, do not understand. They read of the three qualities, but they do not know the One Lord. Without understanding, they obtain only pain and suffering.

बेदु पुकारे वाचीऐ बाणी ब्रहम बिआसु।।
मुनि जन सेवक साधिका नामि रते गुणतासु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 57)

The Vedas proclaim, and the words of Sage Vyasa tell us, that the silent sages, the servants of the Lord, and those who practice a life of spiritual discipline are attuned to Naam, the Treasure of Excellence.

त्रै गुण बाणी बेद बीचारु।। बिखिआ मैलु बिखिआ वापारु।।
मरि जनमहि फिरि होहि खुआरु।। गुरमुखि तुरीआ गुणु उरि धारु।।

-- आदि ग्रन्थ (मलार म० 3, पृ० 1262)

The mortal thinks about the Vedic teachings of the triple Gunas– the three dispositions. He deals in corruption, filth and vice. He dies, only to be reborn; he is ruined over and over again. The Gurumukh enshrines the glory of the Supreme state of Celestial Peace.

सिंमृति सासत्र बेद पुराण।। पारब्रहम का करहि वखिआण।।

-- आदि ग्रन्थ (गौड म० 5, पृ० 867)

The Smritis, Shastras, Vedas and Puranas expound upon the Paar Brahm.

Beyond *Paar Brahm*, they have no reach.

The Tenth Master has written in 'Bachittar Natak' that those, who have taken the stage of the Lord (*Hari Rai* हरि–राय) to be their ideal, no longer remain interested in the Vedas.

जे सिम्रतन के भए अनुरागी।। तिन तिन क्रिया ब्रहम की तिआगी।।
ब्रहमा चार ही बेद बनाए।। सरब लोक तिह करम चलाए।।
जिनकी लिव हरि चरनन लागी।। ते बेदन ते भए तिआगी।।

तिनके गूड़ मति जे चलहि।। भांति अनेक दूख सो दलहि।।

-- दसम ग्रन्थ (बचित्र नाटक 18-20)

All those who became followers of these Smritis, they abandoned the path of the Lord. Brahma composed all the four Vedas; all the people followed the injunctions contained in them. Those who were devoted to the Lord, they abandoned the Vedas. Whosoever follows their path, he crushes various types of sufferings. (Sri-Dasam.org p.54)

In fact, only three of the Vedas (Rig, Yajur and Sama) alone were originally transcribed; the fourth Veda (Atharva) came into being much later. Of these, Rig Veda is the oldest and the first text.

In the 'Bhagavad Gita', Lord Krishna says,

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योक्षेम आत्मवान्।।

-- श्रीमद्भगवद्गीता (2:45)

A portion of the Vedas deals with three modes – goodness, passion, and ignorance – of material Nature. Become free from pairs of opposites, be ever balanced and unconcerned with the thoughts of acquisition and preservation. Rise above these three modes, and be Self-conscious, O Arjuna.

In the 'Chandogya Upanishad', the pathway for worthy person, after departing from earth, is described as *Devayan Path* देवयान पथ :

तद्य इत्थं विदुः
ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्ष–
मापूर्यमाणपक्षाद्यान्षडुदङ्ङेति मासाँस्तान्।
मासेभ्यः संवत्सरँ संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषोऽ–
मानवः स एनान्ब्रह्म गमयत्येष देवयानः पन्था इति।।

-- छांदोग्य उपनिषद् (5:10:1-2)

Among them, those who know thus (this knowledge of the five fires) and those who are devoted to faith and austerity in the forest – they go to light; from light to the day, from the day to the bright fortnight, from the bright fortnight to those six months during which the sun travels northward; from the months to the

year, from the year to the sun, from the sun to the moon and from the moon to the lightning. (From the region of Brahman) a person, who is other than human, (comes and) causes them, existing there, to attain Sabal Brahman (Hiranyagarbha). This is the path of the gods.

Thereafter, it is said in the 'Chandogya Upanishad' that one reaches the assembly-hall of the congregation of *Prajapati* (so-called here,) *Paar Brahm*:

प्रजापतेः सभां वेश्म प्रपद्ये

-- छांदोग्य उपनिषद् (8:14:1)

'I attain to the assembly-hall and abode of Prajapati.'

The creation upto *Brahm* is disssolved during Dissolution (*Pralaya* प्रलय) and that, upto *Paar Brahm*, during Great Dissolution (*Maha Pralaya* महा–प्रलय). These persons are all liable to destruction. Hence, one who remains within the reach of the triple *Guna*s, shall remain in poison and cannot become free from the fear of birth-death, and shall suffer sorrows and grief. Likewise, through the knowledge of Vedas alone he shall not acquire the benefit of the ultimate liberation. He can only avail of limited, time-bound salvation. The renowned preacher of the Vedas, Swami Dayanand Saraswati has stated as much in his text, 'Satyartha Prakash', which ends in *Pralaya* (and ultimately in *Maha Pralaya*).

The Destination of the *Sant*s is *Satya Lok*, beyond the triple *Guna*s, and beyond it, to the Supreme Lord. Both *Akaal* and *Kaal* have been created solely for the Creation by Him. The Aadi Granth calles Him *Khasam* (Husband-Lord), *Nirala* (Detached Being) & *Swami* (Lord).

कालु अकालु खसम का कीन्हा इहु परपंचु बधावनु।।
कहि कबीर ते अंते मुकते जिन्ह हिरदै राम रसाइनु।।

-- आदि ग्रन्थ (मारू भगत कबीर, पृ० 1104)

Death, and deathlessness are the creations of our Lord and Master; this show, this expanse, is only an entanglement. Says Kabir, those who have the sublime essence of the Lord in their hearts – in the end, they are liberated. (see Part I-A, Ch. 1 & 2: *Ekankaar, RamiRai & Kaal*)

The Sikh Guru Sahibans and the other *Sant*s have not wholly accepted the Vedas. In it, the spiritual seeker has been counselled to refrain from the aspects which are limited to the triple *Guna*s. Instead, he has been exhorted to keep his ideal beyond it, i.e., that of the Supreme Lord, where the Vedas do have their reach.

बेद कतेब संसार हभा हूं बाहरा।। नानक का पातिसाहु दिसै जाहरा।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 397)

He is beyond the world of the Vedas, the Quran and the Bible. The Supreme King of Nanak is immanent and manifest.

The number of verses in the Vedas total about 20,000 (Rig: 10,518, Sama: 1064, Yajur: 1975, Atharva: 5,847, totalling 19,404).

There are three parts of the Vedas: Samhitas, Brahmanas & Upanishads. Samhitas are mostly prayers and deal with creational aspects. Brahmanas relate to *karma Kand* (rites and rituals). Only the Upanishads contain *Gyan Kand* (knowledge). Hence, very few *Mantra*s deal with knowledge. On the basis of the Vedas, are the 6 Shastras, 18 Puranas and 46 Smritis, of which, 31 are certified. These mostly deal with sermons on good-bad karmas i.e., concerned with virtue-sin and heaven-hell. Gurbani speaks of these thus:

सासत्र बेद पाप पुंन वीचार।। नरकि सुरगि फिरि फिरि अउतार।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 385)

The Shastras and the Vedas speak of sin and virtue; they say that mortals are reincarnated into heaven and hell, over and over again.

कथा कहाणी बेदीं आणी पापु पुंनु बीचारु।।

दे दे लैणा लै लै देणा नरकि सुरगि अवतार।।

-- आदि ग्रन्थ (सारंग की वार म० 1, पृ० 1243)

The Vedas bring forth stories and legends, and thoughts of vice and virtue. What is given, they receive, and what is received, they give. They are reincarnated in heaven and hell.

- The Four Vedas:

1. Rig Veda 2. Yajur Veda 3. Sama Veda 4. Atharva Veda.

- The Six Shastras:

1. **Vaisheshika**: Rishi Kanad is its creator, who accepts six elements (Padarthas पदार्थ).

2. **Nyaya**: Rishi Gautam is its propounder. In this order, the elements are sixteen.

3. **Sankhya**: Rishi Kapil is its creator. According to it, there are twenty-five elements.

4. **Patanjali Yoga Darshana**: Rishi Patanjali is its creator. Its fundamental principle is that the Seer (*Purusha*) and the seen are two disparate substances.

5. **Meemansa**: In it, Rishi Jaimini propounds that the complete knowledge of *Dharma* leads to emancipation. *Dharma* is the act of carrying out Vedic karma such as *Yagya*.

6. **Vedanta**: belongs to Veda Vyasa. According to it, *Brahman* alone is true, and the world is an illusion. The *jiva* (being) and *Brahman* are identical. *Brahman* does the act of creation through *Maya* (illusion).

The Root Mantra of the Vedas is:

> यतो रा इमानि भूतानि जायन्ते,
> येन जातानि जीवन्ति पत् प्रयन्त्यभि सविशान्ति तछिजिज्ञ सस्व तछह्याति।
>
> -- तैत्तिरीयोपनिषद् (3:1)
>
> *Brahman is that, which creates the jivas, being born of which they remain alive and into which, they return after death. Make effort to know Him.*

- The Eighteen Puranas: 1. Brahm 2. Vishnu 3. Shiva 4. Devi Bhagavat 5. Bhagavat 6. Naradiya 7. Markandeya 8. Agni 9. Bhavishya 10. Brahmavaivarta 11. Linga 12. Varaah 13. Skandha 14. Vamana 15. Koorma 16. Matsya 17. Garuda 18. Brahmanda.

- The **Smritis**: 31 of these are well-known: 1. Manu 2. Yagavalkya 3. Laghu Atri 4. Atri 5. Vrihada Atri 6. Vishnu 7. Laghu Garita 8. Vrihada Harita 9. Aushanasi 10. Aushanasi Smriti 11. Angirasa 12. Yama 13. Apastambha 14. Samvartta 15. Katyayana 16. Brhaspati 17. Parashara 18. Vrihad Parashari 19. Vyasa

20. Laghu Vyasa 21. Sankha 22. Likhita 23. Daksha 24. Gautama 25. Vrihada Gautama 26. Shatatapa 27. Vishishta 28. Pulastya 29. Budha 30. Kashyapa 31. Narada Smriti etc.

सिंमृति सासत्र पुंन पाप बीचारदे ततै सार न जाणी।।
ततै सार न जाणी गुरू बाझहु ततै सार न जाणी।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 920)

The Smritis and the Shastras discriminate between good and evil, but they do not know the true essence of reality. Without the Guru, they do not know the true essence of reality; they do not know the true essence of reality.

सासतु बेदु बकै खड़ो भाई करम करहु संसारी।।
पाखंडि मैलु न चूकई भाई अंतरि मैलु विकारी।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 635)

You may stand and recite the Shastras and the Vedas, O Siblings of Destiny, but these are just worldly actions. Filth cannot be washed away by hypocrisy, O Siblings of Destiny; the filth of corruption and sin is within you.

The *jiva*s, who are trapped in this dense jungle-like mortal world, are, however, unable to even take benefit of light of truth to the extent it is stated in the sermons of the Vedas and Shastras. Being written in an archaic language, even their meaning has been considerably corrupted.

Gurbani, in this context, states that the daughter of the Vedas, *Smriti* has come to tie the lovers of *Homa-Yagya* with the chain and rope of *karma Kand*.

The fruit of karmas such as *yagya*, written in the Vedas related texts is said to be heaven for a short duration for the *jiva*. After spending a while in the heaven to reap the fruit of one's good karmas, one has to return to this world or a world even lower than this. An intelligent person, getting to know their reality, would turn away from them, because the Supreme Lord (*Paramatma*, Oversoul), who is eternal, cannot be obtained by means of karmas such as *yagya*. Hence, 'Mundaka Upanishad' urges repeatedly for one to go to a *Guru*, who is a listener of inner Sound (*Kshotriya* क्षोत्रिय) and is connected with *Brahman* (*Brahmanishta* ब्रह्मनिष्ठ).

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्।।

-- मुण्डकोपनिषद् (1:2:12)

Having scrutinised the worlds gained by deeds, a man of spiritual inclination should become indifferent to them; for deeds, which are originated, cannot win the Supreme, who is unoriginated. Therefore to know That, let him become a pupil under a preceptor, who is both learned in the scripture and established in the Spirit (i.e., connected with Brahman).

The four Vedas and 18 Puranas do not present the True Reality. Only upon finding a *Satguru* is this possible.

असट दसी चहु भेदु न पाइआ।। नानक सतिगुरि ब्रहमु दिखाइआ।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 355)

The eighteen Puranas and the four Vedas do not know His mystery. O Nanak, the True Guru has shown me the Lord God.

Gurbani describes *Veda Vani* as the 'Sprawl of *Maya*,' in which the *jiva*s are lost.

ब्रहमै बेद बाणी परगासी माइआ मोह पसारा।।
महादेउ गिआनी वरतै घरि आपणै तामसु बहुतु अहंकारा।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 559)

Through Brahma, the hymns of the Vedas were revealed, but the love of Maya spread. The wise one Mahadev, remains absorbed in himself, but he is engrossed in dark passions and excessive egotism.

सिंमृति सासत्र बहुतु बिसथारा।। माइआ मोहु पसरिआ पासारा।।
मूरख पड़हि सबदु न बूझहि गुरमुखि विरलै जाता हे।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1053)

The great volumes of the Smritis and the Shastras only extend the extension of attachment to Maya. The fools read them, but do not understand the Word (Shabd). How rare are those who, as Gurumukh, understand.

Gurbani tells us that the Vedas, Shastras and Smritis are liable to destruction; they are not eternal.

गिरि तर धरणि गगन अरु तारे।। रवि ससि पवणु पावकु नीरारे।।
दिनसु रैणि बरत अरु भेदा।। सासत सिंमृति बिनसहिगे बेदा।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 237)

The mountains, the trees, the earth, the sky and the stars; the sun, the moon, the wind, water and fire; day and night, fasting days and their determination; the Shastras, the Smritis and the Vedas shall pass away.

The study of scriptures, such as Vedas, is meaningful up to an extent, and necessary as well. However, the inner knowledge cannot be obtained by means of the outer knowledge. By mere reading or listening to them, *Darshan* of the Supreme Lord cannot be had, and the life is wasted.

सनक सनंद अंतु नही पाइआ।। बेद पड़े पड़ि ब्रहमे जनमु गवाइआ।।

-- आदि ग्रन्थ (आसा भगत कबीर, पृ० 478)

Sanak and Sanandan, the sons of Brahma, could not find the Lord's limits. Brahma wasted his life away, continually reading the Vedas.

बेद कतेब सिंमृति सभि सासत इन्ह पड़िआ मुकति न होई।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 747)

One may read all the books of the Vedas, the Bible, the Smritis and the Shastras, but they will not bring liberation.

सिंमृति सासत बेद वखाणै।। भरमे भूला ततु न जाणै।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 114)

They recite the Smritis, the Shastras and the Vedas, but deluded by doubt, they do not understand the essence of reality.

By listening to it, and weighing consideration of *karmas-Akarma*s, doubt always exists in our heart and the mind does not comprehend.

करम अकरम बीचारीऐ संका सुनि बेद पुरान।।
संसा सद हिरदै बसै कउनु हिरै अभिमानु।।

-- आदि ग्रन्थ (गउड़ी भगत रविदास, पृ० 346)

One may distinguish between good and evil actions, and listen to the Vedas and the Puranas, but doubt still persists. Scepticism continually dwells in the heart, so who can eradicate egotistical pride?

By reading the Vedas, neither can the complete enigma of *Shabd* be comprehended, nor is residence in the Pristine Home, *Sach Khand* had.

पड़ि पड़ि पंडित मोनी थके बेदां का अभिआसु।।
हरि नामु चिति न आवई नह निज घरि होवै वासु।।

-- आदि ग्रन्थ (मलार म० 3, पृ० 1277)

The Pundits, the religious scholars, and the silent sages, reading and studying the Vedas, have grown weary. They do not even think of the Lord's Name; they do not dwell in the home of their own inner being.

The 'Mundaka Upanishad' clearly states that the darshan of the Lord can neither be had by reading the Vedas, nor through intellect or listening. However, whomever He chooses, he alone can find Him.

नायमात्मा प्रवचनेन लभ्यो, न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लम्यस्तस्पैष आत्मा विवृणुपे तनुं स्वाम्।।

-- मुण्डकोपनिषद् (3:2:3)

This Self is not won by exegesis, nor by brainpower, nor by much learning of Scripture. Only by him, whom It chooses, can It be won; to him this Self unveils its own body.

The 'Bhagavad Gita' states:

वेदा विभिन्नाः स्मृतियो विभिन्नाः नासी मुनियंस्य मतं भिन्नम्।
धर्म्मस्य तत्वे निहित ग्रहायाम् महा जनों पेन गतः स पन्थः।

-- श्रीमद्भगवद्गीता (2:53)

When your intellect, that is confused by the conflicting opinions and the ritualistic doctrine of the Vedas, shall stay steady and firm on concentration of the Supreme Being, then you shall attain union with the Supreme in trance.

Until the grace of the Lord Himself is not had, and True Knowledge by means of *Satsang* and *Satguru* is had, there is no deliverance to be had. Lord Krishna himself states:

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यमि मा शुचः।।

-- श्रीमद्भगवद्गीता (18:66)

Set aside all meritorious deeds and religious rituals, and just surrender completely to My will with firm faith and loving devotion. I shall liberate you from all sins, the bonds of karma. Do not grieve.

In the 'Chandogya Upanishad', it is stated that Rishi Narad went to Sanat Kumar (son of Lord *Brahma*) and said:

ऋग्वेदं भगवोऽध्येमि यजुर्वेदँ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं देवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याँ सर्वदेवजनविद्यामेतद्भगवोऽध्येमि।

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतँ ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य पारं तारयत्विति तँ होवाच यद्वै किंचैतएध्यगीष्ठा नामैवैतत्।

-- छांदोग्य उपनिषद् (7:1:2-3)

'Revered sir, I know the Rig-Veda, the Yajur-Veda, the Sama-Veda and the Atharvanas the fourth, the Itihasa-Purana as the fifth, grammar, the rules for the worship of the ancestors, mathematics, the science of portents, the science of treasures, logic, the science of ethics, etymology, the ancillary knowledge of the Vedas, the physical sciences, the science of war, the science of the stars, the science related to serpents, and the fine arts – all this I know, revered sir. Revered sir, however, I am only a knower of verbal texts, not a knower of Atman. Indeed I have heard from persons like your revered self that a knower of Atman goes beyond grief. I am in such a state of grief. May your revered self take me across it.'

Even after acquiring so much knowledge by reading, his heart did not experience peace.

The 'Mundaka Upanishad' describes the meeting of Shaunaka with Rishi Angirasa:

Shaunaka, that famous householder, once approached Angirasa in the manner laid down by the scriptures, and questioned,

कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति।।

Sir, what is it that, knowing which, everything in the world becomes known?

The Rishi replied:

तस्मै स होवाच :

द्वे विद्ये वेदितव्ये इति ह् स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च।

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति। अथ परा यया तदक्षरमधिग्म्यते।।

-- मुण्डकोपनिषद् (1:1:3-5)

To him, Angirasa replied:

There are two kinds of knowledge to be acquired, as indeed, the knowers of the Vedas have averred: one a lower and the other, a higher. Of these, the lower consists of the Rig veda, Yajur Veda, Sama Veda and Atharva Veda, phonetics, the code of rituals, grammar, etymology, metrics and astronomy. Now, the higher Knowledge is that by which the Imperishable is obtained.

The higher knowledge is that, by which the immutable and the imperishable *Atman* is realised, the knowledge of which brings about the direct realisation of the Supreme Reality, the source of All. The knowledge of the *Atman* is very subtle; it cannot be obtained out of one's own effort; the *Atman* cannot be intuitively apprehended by mere intellectual equipments. Thus, Angirasa draws the distinction between the way of knowledge and the way of realisation, as between opinion and truth. For understanding this, for realising the Reality, the aspirant must seek a teacher. The teacher, who has already realised his identity with the *Atman* alone can impart this much sought-after wisdom on the strength of his own experiences.

Apara Vidya (Exoteric Knowledge) cannot help in obtaining *Brahman-Darshan*; for that, *Para Vidya* (Esoteric Knowledge) is required. The complete *Shabd* cannot be recognised by merely reading the Vedas; liberation is not had, the Lord is not met with, and one is not coloured with the colour of *Paar Brahm*. Not until *Naam*, *Shabd* or *Ek Akshar* (Single Letter) or *Sudha-Akshar* (Nectarial Letter) is recognised (see Part I-B, Ch. 8: *Akshar*), the welfare of *jiva* (being) is not ensured. This is clarified further on.

Certain persons consider the Guru Sahibans to be devotees of the Vedas. By delving deeply into Gurbani, it is made clear that their principle was that of the remembrance of the One Lord. They have merely drawn attention to, wherever mention is made of the glory of *Naam* in Vedas and Smritis. The Vedas only mention the sound of *Onkar* ओंकार (*Pranava* प्रणव) alone.

वेदा महि नामु उतमु सो सुणहि नाही फिरहि जिउ बेतालिआ।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 919)

In the Vedas, the ultimate objective is Naam, the Name of the Lord; but they do not hear this, and they wander around like demons.

सिंमृति बेद पुराण पुकारनि पोथीआ।।
नाम बिना सभि कूडु गाल्ही होछीआ।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 761)

The Smritis, the Vedas, the Puranas and the other holy scriptures proclaim that without the Name, everything is false and worthless.

The ancient religious texts and source texts of the Hindus are basically of two types: *Shruti*s श्रुति and *Smriti*s स्मृति. The Vedas are counted within Shrutis and Dharmashastras, Puranas, etc. within Smritis. The Sanskrit word '*Shruti*' is formed from the root, '*Shra* श्र', which means, 'to listen', while '*Smriti*' is formed from the root *'Smra* स्मृ meaning to remember, to memorize, etc.

A person with an average intellect would consider the difference between listening and reading as insignificant, because how can there be reading and reciting without listening? However, if deep consideration is given, it would appear that listening is not merely outer, but inner as well. Lord Krishna tells Arjuna in the 'Gita':

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा।।

-- श्रीमद्भगवद्गीता (17:23)

"Om Tat Sat": this has been declared to be the triple designation of Brahman. By that were created formerly the Brahmanas, the Vedas and the sacrifices.

The Root Mantra of the Vedas is 'Om' or 'AUM'. However, this word is not *Varnatmak* वर्णात्मक, but, instead, is *Dhunatmak* धुनात्मक, i.e., beyond the scope of writing and reading. It is *Pranava* प्रणव, which is sung by means of *Prana*s प्राण. In the 'Upanishads', it has been described as '*Udgit*' i.e., 'the Song of the Beyond'. Its resonance can be heard by means of meditation within. Vedas are considered to be an exposition of 'Om'; hence, they are assigned to the *Shruti* category. These

days, during the *Kali yuga*, on account of emphasis on outward tendencies, only a few comprehend its deep mystery. The 'Naada-Bindu Upanishad' of the Rig Veda expains that,

सिद्धासने स्थितो योगी मुद्रां संघाय वैष्णवीम्।
श्रणुयाद्दक्षिणे कर्णे नादमन्तर्गतं सदा।
इभ्यस्यमानो नादोऽयं वाह्यामाबृणुते ध्वनिम्।
पक्षाद्विपक्षमखिलं जित्वा तुर्यपदं ब्रजेत्।

-- नादबिंदु उपनिषद् (31,32)

Let the yogi sit on Siddha Asan and while practicing the Vaishnavi Mudra, he should hear the sounds through his right ear. By communion with the Word, he will become deaf to the external sounds, and will attain the Turiya Pad or a state of equipoise within a fortnight.

Beyond this, is the description of the various sounds within:

आदौ जलधिजीवीमूतभेरीनिर्झर सम्भवः। मभ्ये मर्दलशव्दाभो घण्टाकाहलजस्तथा।
अन्ते तु किंकणीवंशवीणाभ्रमरनिस्वनः। इति नानाविधा नादाः श्रूयन्ते सूक्ष्मसूक्ष्मतः।

-- नादबिंदु उपनिषद् (34,35)

First the murmuring sounds resembling those of the waves of the ocean, the fall of rain and the running rivulets and the Bheri will be heard intermingled with the sounds of bell and conch, etc.

The *Sant*s have described these sounds with clarity.

In the Vedas, *Naam* has not been described at length. However, within Rig Veda's Upanishads such as 'Naada-Bindu Upanishad', mere indications are provided of the same. Gurbani tells that one should deify 'the One' indicated in the Vedas and Shastras. The worship of the *Saar Naam* or *Shabd*, (see Part I-A, Ch. 4 & 5: which is beyond all karmas, that is extolled by them, should be done for one's deliverance.

कल मै एकु नामु किरपा निधि जाहि जपै गति पावै।।
अउर धरम ता कै सम नाहनि इह बिधि बेदु बतावै।।

-- आदि ग्रन्थ (सोरठ म० 4, पृ० 632)

In this Dark Age of Kali yuga, the Name of the One Lord is the treasure of mercy; chanting it, one obtains salvation. No other religion is comparable to this; so speak the Vedas.

All Veda-Shastras are but the sprawl of *One Akshar* (Single Letter).

बेद पुरान सिंमृति सुधाख्यर।। कीने राम नाम इक आख्यर।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 262)

The Vedas, the Puranas and the Smritis, the purest of utterances, were created from the One Word of the Lord.

One who can comprehend this *Akshar*, alone is a pundit.

Those persons, who have gained grasp of Vedas and other scriptures, while foregoing *Naam*, are under great delusion. How might they be able to cross the Worldly Ocean?

जगि चतुरु सिआणा भरमि भुलाणा नाउ पंडित पड़हि गावारी।।
नाउ विसारहि बेदु समालहि बिखु भूले लेखारी।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1015)

The world is clever and wise, but it is deluded by doubt, and forgets the Name; the Pundit, the religious scholar, studies the scriptures, but he is still a fool. Forgetting the Name, he dwells upon the Vedas. He writes, but he is confused by his poisonous corruption.

What is the worth of their reading or reciting Vedas and Puranas, if they do not comprehend their import, and do not act upon them? They are like a donkey, who carries the loadful of sandal-wood on its back, but knows not its fragrance. Likewise, such people carry the weight of scriptures upon their head, but remain devoid of their teachings.

बेद पुरान पड़े का किआ गुनु खर चंदन जस भारा।।
राम नाम की गति नही जानी कैसे उतरसि पारा।।

-- आदि ग्रन्थ (मारू भगत कबीर, पृ० 1102)

What is the use of reading the Vedas and the Puranas? It is like loading a donkey with sandalwood. You do not know the exalted state of the Lord's Name; how will you ever cross over?

Should the Lord not be found and the *Sahaj* (tranquil) state not be obtained, what is the worth of reading-listening to the Vedas-Shastras? The Rig Veda knows not the Eternal Lord. What might the Vedas do with The One who is the essence of all Vedas, and within whom, all gods-goddesses exist? Those, who know Him, find their peace.

Gurbani tells us that the true Veda and Purana is *Hari-Kirtan*, *Naam* and *True Bani*:

साची कीरति साची बाणी।। होर न दीसै बेद पुराणी।।
पूंजी साचु सचे गुण गावा मै धर होर न काई हे।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1022)

True is the Kirtan of His Praise, and True is His Word (Bani). I can see no other in the Vedas and the Puranas. Truth is my capital; I sing the Glorious Praises of the True Lord. I have no other support at all.

सभि नाद बेद गुरबाणी।। मनु राता सारिगपाणी।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 879)

Gurbani is the Sound Current of the Naad, the Vedas, everything. My mind is attuned to the Lord of the Universe.

Naam or *Bani* can be obtained solely from the *Satguru* by a *Gurumukh*. The believer of the True Veda and Purana can only be one who meditates upon *Naam*.

What are Vedas, Smritis, etc.?

- They have been made by *Brahma*, and result in the proliferation of *Maya*.

नाभि कमल ते ब्रहमा उपजे बेद पड़हि मुखि कंठि सवारि।।
ता को अंतु न जाई लखणा आवत जात रहै गुबारि।।

-- आदि ग्रन्थ (गूजरी म० 1, पृ० 489)

From the lotus of Vishnu's navel, Brahma was born; He chanted the Vedas with a melodious voice. He could not find the Lord's limits, and he remained in the darkness of coming and going.

सिंमृति सासत्र बहुतु बिसथारा।। माइआ मोहु पसरिआ पासारा।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1053)

The great volumes of the Smritis and the Shastras only extend the extension of attachment to Maya.

- They merely emphasize the canvas of Virtue-Sin, Heaven-Hell, Good-Bad karmas.

बेद बाद सभि आखि वखाणहि।। न अंतरु भीजै न सबदु पछाणहि।।
पुंनु पापु सभु बेदि द्रिड़ाइआ गुरमुखि अंमृतु पीजै हे।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1050)

He voices all the controversies of the Vedas, but his inner being is not saturated or satisfied, and he does not realise the Word (Shabd). The Vedas tell all about virtue and vice, but only the Gurumukh drinks in the Ambrosial Nectar.

बेदु पुकारे पुंनु पापु सुरग नरक का बीउ।।
जो बीजै सो उगवै खांदा जाणै जीउ।।

-- आदि ग्रन्थ (सारंग की वार म० 1, पृ० 1243)

The Vedas proclaim that vice and virtue are the seeds of heaven and hell. Whatever is planted, shall grow. The soul eats the fruits of its actions, and understands.

बेद पुरान सभै मत सुनि कै करी करम की आसा।।
काल ग्रसत सभ लोग सिआने उठि पंडित पै चले निरासा।।

-- आदि ग्रन्थ (सोरठ भगत कबीर, पृ० 654)

Listening to all the teachings of the Vedas and the Puranas, I wanted to perform the religious rituals. But seeing all the wise men caught by Death, I arose and left the Pundits; now I am free of this desire.

- They were created with a view to create the bondage of karma.

बेद की पुत्री सिंमृति भाई।। सांकल जेवरी लै है आई।।

-- आदि ग्रन्थ (गउड़ी भगत कबीर, पृ० 329)

The Smriti is the daughter of the Vedas, O Siblings of Destiny. She has brought with her a chain and a rope.

- They are the knowledge of the creation of triple *Gunas* and *Brahman*.

वेद पड़ै पड़ि वादु वखाणै ब्रहमा बिसनु महेसा।।
एह त्रिगुण माइआ जिनि जगतु भुलाइआ जनम मरण का सहसा।।
गुर परसादी एको जाणै चूकै मनहु अंदेसा ।।

-- आदि ग्रन्थ (मलार म० 3, पृ० 1257)

They read the Vedas, and read them again, and engage in arguments about Brahma, Vishnu and Mahadev. This three-phased Maya has deluded the whole world into cynicism about death and birth. By Guru's grace, know the One Lord, and the anxiety of your mind will be allayed.

- They do not know the Glory of the Lord.

महिमा न जानहि बेद।। ब्रहमे नही जानहि भेद।।

अवतार न जानहि अंतु।। परमेसरु पारब्रहम बेअंतु।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 894)

The Vedas do not know His greatness. Brahma does not know His mystery. Incarnated beings do not know His limit. The Transcendent Lord, the Supreme Lord God, is infinite.

- They show the Pathway upto *Paar Brahm* at the most.

सिंमृति सासत्र बेद पुराण।। पारब्रहम का करहि वखिआण।।

-- आदि ग्रन्थ (गौड म० 4, पृ० 867)

The Smritis, Shastras, Vedas and Puranas expound upon (so-called by them) Paar Brahm.

- The entire world is lost in them.

तूं ब्रहमनु मै कासीक जुलहा मुहि तोहि बराबरी कैसे कै बनहि।।

हमरे राम नाम कहि उबरे बेद भरोसे पांडे डूबि मरहि।।

-- आदि ग्रन्थ (रामकली भगत कबीर, पृ० 970)

You are a Brahmin, and I am only a weaver from Benares. How can I compare to you? Chanting the Lord's Name, I have been saved; relying on the Vedas, O Brahmin, you shall drown and die.

वेद पड़ै पड़ि वादु वखाणै ब्रहमा बिसनु महेसा।।

एह त्रिगुण माइआ जिनि जगतु भुलाइआ जनम मरण का सहसा।।

-- आदि ग्रन्थ (मलार म० 3, पृ० 1257)

They read the Vedas, and read them again, and engage in arguments about Brahma, Vishnu and Mahadev. This three-phased Maya has deluded the whole world into cynicism about death and birth.

- They do not describe the One. May we worship Him and make this and the other worlds successful.

घोखे सासत्र बेद सभ आन न कथतउ कोइ।।
आदि जुगादी हुणि होवत नानक एकै सोइ।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 254)

I have searched all the Shastras and the Vedas, and they say nothing except this: "In the beginning, throughout the ages, now and forevermore, O Nanak, the One Lord alone exists."

- They praise the Lord, who is beyond the essence of the Vedas and beyond all karma, of whose Name may we do Remembrance.

बेद पुरान जास गुन गावत ता को नामु हीऐ मो धरु रे।।
पावन नामु जगति मै हरि को सिमरि सिमरि कसमल सभ हरु रे।।

-- आदि ग्रन्थ (गउड़ी म० 9, पृ० 220)

The Vedas and the Puranas sing His Praises; enshrine His Name within your heart. Pure and sublime is the Name of the Lord in the world. Remembering it in meditation, all sinful mistakes shall be washed away.

सिंमृति बेद पुराण पुकारनि पोथीआ।।
नाम बिना सभि कूडु गाल्ही होछीआ।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 761)

The Smritis, the Vedas, the Puranas and the other holy scriptures proclaim that without the Name, everything is false and worthless.

बेद पुराण सिंमृति हरि जपिआ मुखि पंडित हरि गाइआ।।
नामु रसालु जिना मनि वसिआ ते गुरमुखि पारि पइआ।।

-- आदि ग्रन्थ (मारू म० 4, पृ० 995)

The Vedas, the Puranas and the Smritis meditate on the Lord; the Pundits, the religious scholars, sing the Lord's Praises as well. Those whose minds are filled with the Name, the source of Nectar - as Gurumukh, they cross over.

- All Vedas-Shastras have been created by the worship of *Ek Akshar* (Single Letter) **or *Naam.***

नाम के धारे सिंमृति बेद पुरान।। नाम के धारे सुनन गिआन धिआन।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 284)

Naam is the Support of the Smritis, the Vedas and the Puranas. Naam is the Support, by which we hear of spiritual wisdom and meditation.

- A Pundit is one who comprehends the essence of Vedas, Puranas and Smritis.

बेद पुरान सिंमृति बूझै मूल।। सूखम महि जानै असथूलु।।
चहु वरना कउ दे उपदेसु।। नानक उसु पंडित कउ सदा अदेसु।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 274)

He understands the fundamental essence of the Vedas, the Puranas and the Smritis. In the unmanifest, he sees the manifest world to exist. He gives instruction to people of all castes and social classes. O Nanak, to such a Pundit, I bow in salutation forever.

Demerits of Vedas, Smritis, etc.

- They are destructibe, not eternal.

गिरि तर धरणि गगन अरु तारे।। रवि ससि पवणु पावकु नीरारे।।
दिनसु रैणि बरत अरु भेदा।। सासत सिंमृति बिनसहिगे बेदा।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 237)

The mountains, the trees, the earth, the sky and the stars; the sun, the moon, the wind, water and fire; day and night, fasting days and their determination; the Shastras, the Smritis and the Vedas shall pass away.

- The perversions such as lust, anger, etc. do neither come under control by reading them, nor do they eradicate worry.

पाठु पड़िओ अरु बेदु बीचारिओ निवलि भुअंगम साधे।।
पंच जना सिउ संगु न छुटकिओ अधिक अह्मबुधि बाधे।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 641)

They read scriptures, and contemplate the Vedas; they practice the inner cleansing techniques of Yoga, and control of the breath.

But they cannot escape from the company of the five passions; they are increasingly bound to egotism.

- By reading/reciting, they discuss karmas-non karmas, but doubt lingers on in the heart.

करम अकरम बीचारीऐ संका सुनि बेद पुरान।।
संसा सद हिरदै बसै कउनु हिरै अभिमानु।।

-- आदि ग्रन्थ (गउड़ी भगत रविदास, पृ० 346)

One may distinguish between good and evil actions, and listen to the Vedas and the Puranas, but doubt still persists. Scepticism continually dwells in the heart, so who can eradicate egotistical pride?

- They do not make the mind understand and do not sing the Glory of the Lord.

कोऊ माई भूलिओ मनु समझावै।।
बेद पुरान साध मग सुनि करि निमख न हरि गुन गावै।।

-- आदि ग्रन्थ (गउड़ी म० 9, पृ० 219)

O mother, if only someone would instruct my wayward mind. This mind listens to the Vedas, the Puranas, and the ways of the Holy Sants, but it does not sing the Glorious Praises of the Lord, for even an instant.

- By scrutinizing them, the knowledge of *Hukam* (Lord's Commandment), *Naam* or *Shabd* is neither had, nor is the Nectar received.

चारे वेद ब्रहमे कउ दीए पड़ि पड़ि करे वीचारी।।
ता का हुकमु न बूझै बपुड़ा नरकि सुरगि अवतारी।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 423)

You gave the four Vedas to Brahma, for him to read and read continually, and reflect upon. The wretched one does not understand His Command, and is reincarnated into heaven and hell.

बेद बाद सभि आखि वखाणहि।। न अंतरु भीजै न सबदु पछाणहि।।
पुंनु पापु सभु बेदि द्रिड़ाइआ गुरमुखि अंमृतु पीजै हे।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1050)

He voices all the controversies of the Vedas, but his inner being is not saturated or satisfied, and he does not realise the Word (Shabd). The Vedas tell all about virtue and vice, but only the Gurumukh drinks in the Ambrosial Nectar.

- By merely reading them, Liberation is not had. Despite millions of Lights, the *Jiva* is still in darkness.

बेद कतेब सिंमृति सभि सासत इन्ह पड़िआ मुकति न होई।।
एकु अखरु जो गुरमुखि जापै तिस की निरमल सोई।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 747)

One may read all the books of the Vedas, the Bible, the Smritis and the Shastras, but they will not bring liberation. One who, as Gurumukh, chants the One Word, acquires a spotlessly pure reputation.

- By reading them, the Source (secret) is not found.

बेद पड़े पड़ि ब्रहमे हारे इकु तिलु नही कीमति पाई।।
साधिक सिध फिरहि बिललाते ते भी मोहे माई।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 747)

Reading and reciting the Vedas, Brahma grew weary, but he did not find even a tiny bit of God's worth. The seekers and Siddhas wander around bewailing; they too are enticed by Maya.

- By reading them, the Lord is not found and the state of *Paar Brahm* is not acquired.

सिंमृति सासत्र करहि वखिआण।। नादी बेदी पड़्हहि पुराण।।
पाखंड द्रिसटि मनि कपटु कमाहि।। तिन कै रमईआ नेड़ि नाहि।।

-- आदि ग्रन्थ (बसंत म० 3, पृ० 1169)

Some recite and expound on the Smritis and the Shastras; some sing the Vedas and read the Puranas; but they practice hypocrisy and deception with their eyes and minds. The Lord does not even come near them.

- Until *Shabd, Naam* or Single Letter (*Ek Akshar* एक अक्षर) or the True *Akshar* is not comprehended, by mere reading, reciting or ruminating upon the Vedas, the welfare of the *Jiva* is not had.

चतुर बेद मुख बचनी उचरै आगै महलु न पाईऐ।।
बूझै नाही एकु सुधाखरु ओहु सगली झाख झखाईऐ।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 216)

Reciting the four Vedas from memory, they do not obtain the Mansion of the Lord's Presence hereafter. Those who do not understand the One Pure Word, utter total nonsense.

होवा पंडितु जोतकी वेद पड़ा मुखि चारि।।
नव खंड मधे पूजीआ अपणै चजि वीचारि।।
मतु सचा अखरु भुलि जाइ चउकै भिटै न कोइ।।
झूठे चउके नानका सचा एको सोइ।।

-- आदि ग्रन्थ (मारू की वार म० 3, पृ० 1090)

I might become a Pundit, a religious scholar, or an astrologer, and recite the four Vedas with my mouth; I might be worshipped throughout the nine regions of the earth for my wisdom and thought; let me not forget the Letter of Truth, that no one can touch my sacred Chauka (Worship Square). Such Chaukas are false, O Nanak; only the One Lord is True.

- By merely reading them, the human birth is wasted.

हरि जीउ अहंकारु न भावई वेद कूकि सुणावहि।।
अहंकारि मुए से विगती गए मरि जनमहि फिरि आवहि।।

-- आदि ग्रन्थ (मारू की वार म० 3, पृ० 1089)

By reading the Vedas alone ego is not controlled and human birth goes into the cycle of birth and death. The Dear Lord is not pleased by egotism; the Vedas proclaim this clearly. Those who die of egotism, shall not find salvation. They die, and are reborn in reincarnation.

- Those, who, disregarding *Naam*, are in the grip of the Vedas; they are deluded. How might they be saved?

जगि चतुरु सिआणा भरमि भुलाणा नाउ पंडित पड़हि गावारी।।
नाउ विसारहि बेदु समालहि बिखु भूले लेखारी।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1015)

The world is clever and wise, but it is deluded by doubt, and forgets the Name; the Pundit, the religious scholar, studies the

scriptures, but he is still a fool. Forgetting the Name, he dwells upon the Vedas; he writes, but he is confused by his poisonous corruption.

बेद पुरान पड़े का किआ गुनु खर चंदन जस भारा।।
राम नाम की गति नही जानी कैसे उतरसि पारा।।

-- आदि ग्रन्थ (मारू भगत कबीर, पृ० 1102)

What is the use of reading the Vedas and the Puranas? It is like loading a donkey with sandalwood. You do not know the exalted state of the Lord's Name; how will you ever cross over?

- *Nirankar,* the Untainted Lord is beyond the reach of Vedas & Katebas (books such as Bible & Quran). He is the Protector of the Fallen, Remover of Fear and an Ocean of Happiness.

बेद कतेब संसार हभा हूं बाहरा।। नानक का पातिसाहु दिसै जाहरा।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 397)

He is beyond the world of the Vedas, the Quran and the Bible. The Supreme King of Nanak is immanent and manifest.

बेद पुरान सिंमृति सुने बहु बिधि करउ बीचारु।।
पतित उधारन भै हरन सुख सागर निरंकार।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 296)

I listened to the Vedas, the Puranas and the Smritis, and I pondered over them in so many ways. The Saving grace of sinners, the Destroyer of fear, the Ocean of peace, the Formless Lord.

- At the Door of the Lord, several *Brahma*s and *Mahesh*s are standing holding the Veda-Katebas, and are expressing their gratitude.

अनिक ब्रहमे जा के बेद धुनि करहि।। अनिक महेस बैसि धिआनु धरहि।।
अनिक पुरख अंसा अवतार।। अनिक इंद्र ऊभे दरबार।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1235)

Many Brahmas vibrate Him in the Vedas. Many Maheshs sit in deep meditation. Many beings take incarnation. Many Indras stand at the Lord's Door.

What do the Vedas-Shastras Teach?

- That *Paar Brahm* is Saviour of the fallen and the Lover of devotees.

पतित उधारण पारब्रहम संत बेदु कहंदा।।
भगति वछलु तेरा बिरदु है जुगि जुगि वरतंदा।।

-- आदि ग्रन्थ (गउड़ी की वार म० 5, पृ० 319)

The Sants and the Vedas proclaim, that the Supreme Lord God is the Saving grace of sinners. You are the Lover of Your devotees – this is Your natural way, in each and every age.

- They praise the *Sadhu*s and describe the devotion and the words of the devotees coming True.

बेद बखिआन करत साधू जन भागहीन समझत नही खलु।।
प्रेम भगति राचे जन नानक हरि सिमरनि दहन भए मल।।

-- आदि ग्रन्थ (टोडी म० 5, पृ० 717)

The Holy Sants preach the teachings of the Vedas, but the unfortunate fools do not understand them. Servant Nanak is absorbed in loving devotional worship; meditating in remembrance on the Lord, one's dirt is burnt away.

नानक वीचारहि संत जन चारि वेद कहंदे।।
भगत मुखै ते बोलदे से वचन होवंदे।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 306)

O Nanak, the Sants consider, and the four Vedas proclaim that whatever the Lord's devotees utter with their mouths, shall come to pass.

- Without *Satguru* and company of *Sadh*s, knowledge is not had, and release and attainment of the Ultimate Stage is not obtained.

बिनु सतिगुर किनै न पाई परम गते।। पूछहु सगल बेद सिंमृते।।

-- आदि ग्रन्थ (प्रभाती म० 5, पृ० 1348)

Without the True Guru, no one has attained the supreme status. Go ahead and ask all the Vedas and the Smritis.

- Without the *Guru*, neither is the mind mellowed, nor is the essence obtained.

सिंमृति सासत्र पुंन पाप बीचारदे ततै सार न जाणी।।
ततै सार न जाणी गुरू बाझहु ततै सार न जाणी।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 920)

The Smritis and the Shastras discriminate between good and evil, but they do not know the True Essence of reality. They do not know the True Essence of reality without the Guru; they do not know the True Essence of reality.

बिनु सतिगुर सेवे जनमु न छोडै जे अनेक करम करै अधिकाई।।
वेद पड़हि तै वाद वखाणहि बिनु हरि पति गवाई।।

-- आदि ग्रन्थ (सोरठ म० 3, पृ० 638)

Without serving the True Guru, one cannot escape reincarnation, even by performing numerous rituals. Those who read the Vedas, and argue and debate without the Lord, lose their honour.

- The *Gurumukh* procures knowledge (*Gyan*), *Naam* and *Naad* (Melody), comprehends the Vedas-Shastras and receiving their essence, quaffs at the Nectar.

बेदु बादु न पाखंडु अउधू गुरमुखि सबदि बीचारी।।
गुरमुखि जोगु कमावै अउधू जतु सतु सबदि वीचारी।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 908)

This true hermit does not enter into religious debates or hypocrisy; the Gurumukh contemplates Shabd. The Gurumukh practices Yoga – he is the true hermit; he practices abstinence and truth, and contemplates Shabd.

बेद पड़हि पड़ि बादु वखाणहि।।
घट महि ब्रहमु तिसु सबदि न पछाणहि।।
गुरमुखि होवै सु ततु बिलोवै रसना हरि रसु ताहा हे।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 1058)

He reads and studies the Vedas, and argues about them; God is within his own heart, but he does not recognise the Word (Shabd). One who becomes Gurumukh, churns the essence of reality; his tongue savours the sublime essence of the Lord.

- One does not mull over the Glory of *Naam* in the Vedas.

वेदा महि नामु उतमु सो सुणहि नाही फिरहि जिउ बेतालिआ।।
कहै नानकु जिन सचु तजिआ कूड़े लागे तिनी जनमु जूऐ हारिआ।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 919)

In the Vedas, the ultimate objective is Naam, the Name of the Lord; but they do not hear this, and they wander around like demons. Says Nanak, those who forsake Truth and cling to falsehood, lose their lives in the gamble.

- If *Gyan* is not acquired and *Sahaj Gati* (State of Equipoise) is not attained, what is the benefit of reading-reciting the Vedas-Shastras?

किआ पड़ीऐ किआ गुनीऐ।। किआ बेद पुरानां सुनीऐ।।
पड़े सुने किआ होई।। जउ सहज न मिलिओ सोई।।

-- आदि ग्रन्थ (सोरठ भगत कबीर, पृ० 655)

What use is it to read, and what use is it to study? What use is it to listen to the Vedas and the Puranas? What use is reading and listening, if celestial peace is not attained?

The True Veda and Purana is *Hari-Kirtan* and True *Bani.*

साची कीरति साची बाणी।। होर न दीसै बेद पुराणी।।
पूंजी साचु सचे गुण गावा मै धर होर न काई हे।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1022)

True is the Kirtan of His Praise, and True is His Word (Bani). I can see no other in the Vedas and the Puranas. Truth is my capital; I sing the Glorious Praises of the True Lord. I have no other support at all.

चतुर बेद पूरन हरि नाइ।। नानक तिसकी सरणी पाइ।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 888)

The four Vedas are completely contained within the Lord's Name. Nanak seeks His Sanctuary.

Naam is the only Truth.

अखीं परणै जे फिरां देखां सभु आकारु।।
पुछा गिआनी पंडितां पुछा बेद बीचार।।
पुछा देवां माणसां जोध करहि अवतार।।
सिध समाधी सभि सुणी जाइ देखां दरबारु।।
अगै सचा सचि नाइ निरभउ भै विणु सारु।।
होर कची मती कचु पिचु अंधिआ अंधु बीचारु।।
नानक करमी बंदगी नदरि लंघाए पारि।।

-- आदि ग्रन्थ (सारंग की वार म० 1, पृ० 1241)

If I were to walk around with my eyes wide open, gazing at all the created forms; I could ask the spiritual teachers and religious scholars, and those who contemplate the Vedas; I could ask the gods, mortal men, warriors and divine incarnations; I could consult all the Siddhas in Samadhi, and go to see the Lord's Court. Hereafter, Truth is the Name of all; the Fearless Lord has no fear at all. False are other intellectualisms, false and shallow; blind are the contemplations of the blind. O Nanak, by the karma of good actions, the mortal comes to meditate on the Lord; by His grace, we are carried across.

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19

ILLUSION
(*Maya* माया)

The Vedas-Shastras have called '*Maya*' as being mentally indescribable. *Maya* is both a conscious (*Chetan* चेतन), as well as an inert (*Jada* जड़) entity. It rules over both gross (*Sthula* स्थूल) and subtle (*Sukshma* सूक्ष्म) creations, that are often described as 'curd' and 'milk'. *Maya* is supremely powerful – one cannot perceive its beginning or end. She alone is the main representative or Viceroy or General of *Kaal Purush* or *Yamaraj*, who has made this creation with the command of *Sat Purush*.

माइआ मोहु परेतु है कामु क्रोधु अहंकारा।।
एह जम की सिरकार है एन्हा उपरि जम का डंडु करारा।।

-- आदि ग्रन्थ (गूजरी कर वार म० 3, पृ० 513)

Emotional attachment to Maya, sexual desire, anger and egotism are demons. Because of them, mortals are subject to death; above their heads hangs the heavy club of the Messenger of Death.

In *Maya*'s army, there are big officers – ego, delusion and the five perversions. The planes of *Pind* (Physical), *And* (Subtle) and *Brahmand* (Causal) are all respectively tied down by *Maya, Prakriti and Pradhan*. *Siddhas-Sadhaka*s, *Tapis-Tapishwara*s, *Devis-Devta*s (gods-goddesses), the Trinity (*Brahma*, *Vishnu* & *Shankar*) – none has escaped its supreme web. Although it is insignificant and destructible, as far as the sway of the creation of triple *Guna*s is concerned, its collossal web is cast across it. With the Command of the Lord, the entire triple World is its domain, and she rules upon it by being the spouse of the Lord of triple Worlds, *Triloki-nath* त्रिलोकी–नाथ. Until one does not cross its limits and reach the Fourth Stage, one cannot be free of its fetters.

However, what is *Maya* all about? The enchantment of *Maya* (*Maya-Moha* माया–मोह) is but the name of longing, delusion and ignorance. It is, by itself, untrue, transitory and perishable and it removes our attention from the Truth, and instead, keeps it engrossed within the sway of falsity. *Maya* is a veil between us and *Akaal Purush*. It is on account of this web of *Maya*'s enchantment, that a person wastes his entire life, and cannot find release from the Cycle of 8.4 million species. The fear of *Yama-Kaal* (Death) remains persistantly. *Maya* is insipid and drab – Gurbani has considered it as poison. Although she rules with the sanction of the Lord, she does not permit her slaves to focus their attention towards the Lord. Without abandoning *Maya*, one cannot offer devotion. Persons devoid of Spirituality and *Manmukh*s are completely under her sway. It is only upon the *Sant*s and *Gurumukh*s, that it cannot exercise control. Only a rare fortunate being is able to escape from her grasp.

Maya is a supreme ailment, whose sole medicine is *Naam*, the Name of the Lord. Otherwise, it it impossible to control *Maya* by means of ostentations such as – earning *karma-Dharma*, pilgrimages, penances, good deeds, charity, *Yagya-Homa*, recitations, etc. Other than *Satsang* and *Satguru*, their is no other remedy. Doing devotion to the Lord by obtaining the teachings of *Satguru* and engaging in *Sewa* (service), gives rise to True Knowledge and Detachment (*Vairagya* वैराग्य), and then, *Maya* no longer affects one.

From birth to death, *Maya* keeps the being in fetters, and unless the writ on the forehead (fate) is dominant and the grace of the Lord is had, it is extremely difficult to escape *Maya*. *Maya* is extremely enchanting and always keeps the mind trapped in its web of attachment. Not until does the person reach beyond the stage of *Shunya* शून्य or *Sunna* सुन्न (Void)–*Samadhi,* at the Fourth Stage and begins to perceive the Lord, *Maya* does not stop pursuing him.

Maya is a great impersonator, who creates ever-novel masquerades, and entertains and deludes thereby. Ego,

craving, perversions (lust, anger, greed, attachment and ego) are all its forms. If the beings get entangled into craving and attachment of perishable things, they do so on account of her. *Maya* has tied a blinder on the eyes, because of which, they cannot discriminate between truth and falsity, eternal and ephemeral.

Updesh उपदेश - Discourse.

अनदु गरीबी साधसंगि जितु प्रभ चिति आए।।
जलि जाउ एहु बडपना माइआ लपटाए।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 745)

Even poverty is bliss, if God comes to mind in the Sadh Sangat, the Company of the Holy. This worldly glory might just as well burn; it only traps the mortals in Maya.

What is *Maya*?

- This ephemeral body belongs to *Maya*.

इहु सरीरु माइआ का पुतला विचि हउमै दुसटी पाई।।
आवणु जाणा जमणु मरणा मनमुखि पति गवाई।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 31)

This body is the puppet of Maya. The evil of egotism is within it. Coming-and-going through birth and death, the self-willed Manmukhs lose their honour.

एहु सरीरु सभ मूलु है माइआ।। दूजै भाइ भरमि भुलाइआ।।
हरि न चेतै सदा दुखु पाए बिनु हरि चेते दुखु पाइदा।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1065)

This body is the source of all Maya; in love with duality; it is deluded by doubt. It does not remember the Lord, and suffers in eternal pain. Without remembering the Lord, it suffers in pain.

- It is a female Cobra.

माइआ होई नागनी जगति रही लपटाइ।।
इस की सेवा जो करे तिस ही कउ फिरि खाइ।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 510)

Maya is a serpent, clinging to the world. Whoever serves her, she ultimately devours.

- It is ignorance and darkness.

माइआ मोहु अगिआनु है बिखमु अति भारी।।
पथर पाप बहु लदिआ किउ तरीऐ तारी।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 509)

Emotional attachment to Maya is spiritual darkness; it is very difficult and places such a heavy burden. Loaded with so very many rocks of sin, how can the boat cross over?

माइआ मोहु अंधु अंधारा।। हउमै मेरा पसरिआ पासारा।।
अनदिनु जलत रहै दिनु राती गुर बिनु सांति न होई हे।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1045)

Love and attachment to Maya are utter darkness. Egotism and possessiveness have spread throughout the expanse of the universe. They burn day and night; without the Guru, there is no peace or tranquillity.

- It is the name of delusion, craving, fire, perversion.

माइआ रंग बिरंग करत भ्रम मोह कै कूपि गुबारि परिओ है।।
एता गबु अकासि न मावत बिसटा अस्त क्रिमि उदरु भरिओ है।।

-- आदि ग्रन्थ (सवैये म० 5, पृ० 1388)

The pleasures of Maya shall fade away. In doubt, the mortal falls into the deep dark pit of emotional attachment. He is so proud, that even the sky cannot contain him. His belly is filled with manure, bones and worms.

जैसी अगनि उदर महि तैसी बाहरि माइआ।।
माइआ अगनि सभ इको जेही करतै खेलु रचाइआ।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 921)

As is the fire within the womb, so is Maya outside. The fire of Maya is one and the same; the Creator has staged this play.

काम क्रोध माइआ मद मतसर ए स्मपै मो माही।।
दइआ धरमु अरु गुर की सेवा ए सुपनंतरि नाही।।

-- आदि ग्रन्थ (रामकली भगत कबीर, पृ० 971)

Sexual desire, anger, the wine of Maya, and envy – these are what I collect within myself. Compassion, righteousness, and service to the Guru – these do not visit me, even in my dreams.

त्रिसना माइआ मोहणी सुत बंधप घर नारि।।
धनि जोबनि जगु ठगिआ लबि लोभि अहंकारि।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 61)

The enticing desire for Maya leads people to become emotionally attached to their children, relatives, households and spouses. The world is deceived and plundered by riches, youth, greed and egotism.

- It is ego.

माइआ किस नो आखीऐ किआ माइआ करम कमाइ।।
दुखि सुखि एहु जीउ बधु है हउमै करम कमाइ।।
बिनु सबदै भरमु न चूकई ना विचहु हउमै जाइ।।

- आदि ग्रन्थ (सिरीराग म० 3, पृ० 67)

What is referred to as Maya? What does Maya do? These beings are bound by pleasure and pain; they do their deeds in egotism. Without Shabd, doubt is not dispelled, and egotism is not eliminated from within.

- It is deception and the trap of *Yama*.

माइआ जालु पसारिआ भीतरि चोग बणाइ।।
त्रिसना पंखी फासिआ निकसु न पाए माइ।।

- आदि ग्रन्थ (सिरीराग म० 5, पृ० 50)

Maya has spread out her net, and in it, she has placed the bait. The bird of desire is caught, and cannot find any escape, O my mother.

नह सुणीऐ नह मुख ते बकीऐ नह मोहै उह डीठी।।
ऐसी ठगउरी पाइ भुलावै मनि सभ कै लागै मीठी।।
माइ बाप पूत हित भ्राता उनि घरि घरि मेलिओ दूआ।।
किस ही वाधि घाटि किस ही पहि सगले लरि लरि मूआ।।

-- आदि ग्रन्थ (धनासरी म० 5, पृ० 673)

She is not heard – she does not speak with a mouth; she is not seen enticing mortals. She administers her intoxicating drug,

and so confuses them; thus she seems sweet to everyone's mind. In each and every home, she has implanted the sense of duality in mother, father, children, friends and siblings. Some have more, and some have less; they fight and fight, to the death.

- It is attachment and enchantment.

माइआ ममता मोहणी जिनि विणु दंता जगु खाइआ।।
मनमुख खाधे गुरमुखि उबरे जिनी सचि नामि चितु लाइआ।।

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 643)

The love of Maya is enticing; without teeth, it has eaten up the world. The self-willed Manmukhs are eaten away, while the Gurumukhs are saved; they focus their consciousness on the True Name.

एह माइआ मोहणी जिनि एतु भरमि भुलाइआ।।
माइआ त मोहणी तिनै कीती जिनि ठगउली पाईआ।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 918)

This Maya is so fascinating; because of it, people wander in doubt. This fascinating Maya was created by the One who has administered this potion.

- It has no beginning or end.

माइआ मोहु गुबारु है तिस दा न दिसै उरवारु न पारु।।
मनमुख अगिआनी महा दुखु पाइदे डुबे हरि नामु विसारि।।

-- आदि ग्रन्थ (सिरीराग की वार म० 3, पृ० 89)

Attachment to Maya is an ocean of darkness; neither this shore nor the one beyond can be seen. The ignorant, self-willed Manmukhs suffer in terrible pain; they forget the Lord's Name and drown.

- It is transitory and perishable.

इसु जुग महि सोभा नाम की बिनु नावै सोभ न होइ।।
इह माइआ की सोभा चारि दिहाड़े जादी बिलमु न होइ।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 429)

In this age, Naam, the Name of the Lord, is glory; without the Name, there is no glory. The glory of this Maya lasts for only a few days; it disappears in an instant.

कहत कबीर सुनहु रे संतहु अनु धनु कछूऐ लै न गइओ।।
आई तलब गोपाल राइ की माइआ मंदर छोडि चलिओ।।

-- आदि ग्रन्थ (आसा भगत कबीर, पृ० 479)

Says Kabir, listen, O Sants – the mortal shall not take any other wealth along with him. When the summons comes from the King, the Lord of the Universe, he departs, leaving behind his wealth and mansions.

- It is pointless.

अनिक अडम्बर माइआ के बिरथे ता सिउ प्रीति घटावउ।।
जिउ अपुनो सुआमी सुखु मानै ता महि सोभा पावउ।।

-- आदि ग्रन्थ (देवगंधारी म० 5, पृ० 529)

The many ostentatious shows of Maya are useless; I withhold my love from these. As something pleases my Lord and Master, in that I find my glory.

धाइ धाइ क्रिपन स्रमु कीनो इकत्र करी है माइआ।।
दानु पुंनु नही संतन सेवा कित ही काजि न आइआ।।

-- आदि ग्रन्थ (टोडी म० 5, पृ० 712)

With great effort and exertion, the miser works to gather in the riches of Maya. He does not give anything in charity or generosity, and he does not serve the Sants; his wealth does not do him any good at all.

- Its sway is false.

मिथिआ संगि संगि लपटाए मोह माइआ करि बाधे।।
जह जानो सो चीति न आवै अह्मबुधि भए आंधे।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 402)

They are attached to falsehood; clinging to the transitory, they are trapped in emotional attachment to Maya. Wherever they go, they do not think of the Lord; they are blinded by intellectual egotism.

माइआ मोहु सभु दुखु है खोटा इहु वापारा राम।।
कूडु बोलि बिखु खावणी बहु वधहि विकारा राम।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 570)

The love of Maya is totally painful; this is a bad deal. Speaking falsehood, one eats poison, and the evil within increases greatly.

- Its colour is faded.

दुनीआ कीआ वडिआईआ कवनै आवहि कामि।।
माइआ का रंगु सभु फिका जातो बिनसि निदानि।।
जा कै हिरदै हरि वसै सो पूरा परधानु।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 45)

What good is worldly greatness? All the pleasures of Maya are tasteless and insipid. In the end, they shall all fade away. Perfectly fulfilled and supremely acclaimed is the one in whose heart the Lord abides.

- It causes Sorrow.

जो मोहि माइआ चितु लाइदे से छोडि चले दुखु रोइ।।
जन नानक नामु धिआइआ हरि अंति सखाई होइ।।

-- आदि ग्रन्थ (सिरीराग म० 4, पृ० 81)

Those who focus their consciousness on emotional attachment to Maya must leave; they depart crying out in despair. Servant Nanak meditates on Naam, the Name of the Lord, his only Companion in the end.

माइआ बंधन टिकै नाही खिनु खिनु दुखु संताए।।
नानक माइआ का दुखु तदे चूकै जा गुर सबदी चितु लाए।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 247)

Bound by Maya, the mind is not stable. Each and every moment, it suffers in pain. O Nanak, the pain of Maya is taken away by focusing one's consciousness on the Word (Shabd) of the Guru.

- It is poison.

माइआ बिखु भुइअंगम नाले।। इनि दुबिधा घर बहुते गाले।।
सतिगुर बाझहु प्रीति न उपजै भगति रते पतीआरा हे।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1029)

They live with the poisonous snake of Maya. This duality has ruined so many homes. Without the True Guru, love does not well up. Imbued with devotional worship, the soul is satisfied.

- It is a trap and a web of deceit.

बंधनि बाधिओ माइआ फास।। जन नानक छूटै गुर परगास।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 162)

They are bound and gagged, and hung by Maya's noose; O slave Nanak, they shall be released only by Guru's grace.

काहू संगि न चालही माइआ जंजाल।।
ऊठि सिधारे छत्रपति संतन कै खिआल।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 807)

The entanglements of Maya do not go along with anyone. According to the wisdom of the Sants, even kings and rulers must arise and depart.

- It is extremly powerful.

माइआ सरु सबलु वरतै जीउ किउ करि दुतरु तरिआ जाइ।।
राम नामु करि बोहिथा जीउ सबदु खेवटु विचि पाइ।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 245)

The sea of Maya is agitated and turbulent; how can anyone cross over this terrifying World-Ocean? Make the Lord's Name your boat, and install the Word (Shabd) as the boatman.

The sway of *Maya.*

- It resides in the triple *Guna*s.

त्रै गुण माइआ मोहु है गुरमुखि चउथा पदु पाइ।।
करि किरपा मेलाइअनु हरि नामु वसिआ मनि आइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 30)

The three qualities hold people in attachment to Maya. The Gurumukh attains the fourth state of higher consciousness. Granting His grace, God unites us with Himself. The Name of the Lord comes to abide within the mind.

त्रै गुण माइआ मोहि विआपे तुरीआ गुणु है गुरमुखि लहीआ।।
एक द्रिसटि सभ सम करि जाणै नदरी आवै सभु ब्रहमु पसरईआ।।

-- आदि ग्रन्थ (बिलावल म० 4, पृ० 833)

In the grip of the three qualities, they are engrossed in love and attachment to Maya; only as Gurumukh do they find the absolute quality, absorption in bliss. With a single, impartial eye, look upon all alike, and see God pervading in all.

- It is made by *Brahm*, and gives birth to triple *Guna*s.

रज गुण तम गुण सत गुण कहीऐ इह तेरी सभ माइआ।।
चउथे पद कउ जो नरु चीन्है तिन्ह ही परम पदु पाइआ।।

-- आदि ग्रन्थ (केदारा भगत कबीर, पृ० 1123)

Rajas, the quality of energy and activity; Tamas, the quality of darkness and inertia; and Sattva, the quality of purity and light, are all called the creations of Maya, Your illusion. That man who realises the fourth state – he alone obtains the Supreme State.

- Vedas-Shastras are the *Maya* of the triple *Guna*s.

डगरी चाल नेत्र फुनि अंधुले सबद सुरति नही भाई।।
सासत्र बेद त्रै गुण है माइआ अंधुलउ धंधु कमाई।।

-- आदि ग्रन्थ (भैरउ म० 1, पृ० 1126)

Your steps are unsteady, and your eyes are blind; you are not aware of the Word (Shabd), O Sibling of Destiny. The Shastras and the Vedas keep the mortal bound to the three modes of Maya, and so he performs his deeds blindly.

- Its sway extends over the triple worlds (Physical, Subtle and Causal) and she has grip over them.

माइआ भूले सिध फिरहि समाधि न लगै सुभाइ।।
तीने लोअ विआपत है अधिक रही लपटाइ।।
बिनु गुर मुकति न पाईऐ ना दुबिधा माइआ जाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 67)

The Siddhas wander around, deluded by Maya; they are not absorbed in the Samadhi of the Lord's Sublime Love. The three worlds are permeated by Maya; they are totally covered by it. Without the Guru, liberation is not attained, and the double-mindedness of Maya does not go away.

सुंनहु धरति अकासु उपाए।। बिनु थमा राखे सचु कल पाए।।
त्रिभवण साजि मेखुली माइआ आपि उपाइ खपाइदा।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1037)

From this Primal Void, the earth and the Akashic Ethers were created. He supports them without any visible support, by exer-

cising His True Power. He fashioned the three worlds, and the rope of Maya; He Himself creates and destroys.

- Gods-goddesses, *Rishi-Munis* and *Brahma* and suchlike are all in the grasp of *Maya*.

देवी देवा मूलु है माइआ।। सिंमृति सासत जिंनि उपाइआ।।
कामु क्रोधु पसरिआ संसारे आइ जाइ दुखु पावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 129)

The source, the root, of the gods and goddesses is Maya. For them, the Simritis and the Shastras were composed. Sexual desire and anger are diffused throughout the universe. Coming and going, people suffer in pain.

माइआ मोहे देवी सभि देवा।। कालु न छोड़ै बिनु गुर की सेवा।।
ओहु अबिनासी अलख अभेवा।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 227)

All the gods and goddesses are enticed by Maya. Death cannot be avoided, without serving the Guru. That Lord is Imperishable, Invisible and Inscrutable.

माइआ अंतरि भीने देव।। सागर इन्द्रा अरु धरतेव।।
कहि कबीर जिसु उदरु तिसु माइआ।।

-- आदि ग्रन्थ (भैरउ भगत कबीर, पृ० 1160)

Even the gods are drenched with Maya, as are the oceans, the sky and the earth. Says Kabir, whoever has a belly to fill, is under the spell of Maya.

- It encircles the being right from his birth and causes the Spirit to be lost.

मिलि मात पिता पिंडु कमाइआ।। तिनि करतै लेखु लिखाइआ।।
लिखु दाति जोति वडिआई।। मिलि माइआ सुरति गवाई।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 989)

The union of the mother and father brings the body into being. The Creator inscribes upon it, the inscription of its destiny. According to this inscription, gifts, light and glorious greatness are received. Joining with Maya, the spiritual consciousness is lost.

- The entire world is engaged in various tasks on account of *Maya*, with whom it is attracted. It takes pleasure in loss and gain.

नरु प्राणी चाकरी करे नरपति राजे अरथि सभ माइआ।।
कै बंधै कै डानि लेइ कै नरपति मरि जाइआ।।
धंनु धनु सेवा सफल सतिगुरू की जितु हरि हरि नामु जपि हरि सुखु पाइआ।।
-- आदि ग्रन्थ (गउड़ी म० 4, पृ० 166)

Mortal men work for kings, all for the sake of wealth and Maya. But the king either imprisons them, or fines them, or else dies himself. Blessed, rewarding and fruitful is the service of the True Guru; through it, I chant the Name of the Lord, Hari, Hari, and I have found peace.

भरि जोबनि मरि जाहि कि कीजै।। मेरा मेरा करि रोवीजै।।
माइआ कारणि रोइ विगूचहि धिगु जीवणु संसारा हे।।
-- आदि ग्रन्थ (मारू म० 1, पृ० 1027)

What can they do, if he dies in his youth? They cry out,"His is mine, he is mine!" They cry for the sake of Maya, and are ruined; their lives in this world are cursed.

कोटि बिसन कीने अवतार।। कोटि ब्रहमंड जा के धरमसाल।।
कोटि महेस उपाइ समाए।। कोटि ब्रहमे जगु साजण लाए।।
ऐसो धणी गुविंदु हमारा।। बरनि न साकउ गुण बिसथारा।।
कोटि माइआ जा कै सेवकाइ।। कोटि जीअ जा की सिहजाइ।।
कोटि उपारजना तेरै अंगि।। कोटि भगत बसत हरि संगि।।
कोटि छत्रपति करत नमसकार।। कोटि इंद्र ठाढे है दुआर।।
कोटि बैकुंठ जा की द्रिसटी माहि।। कोटि नाम जा की कीमति नाहि।।
-- आदि ग्रन्थ (भैरउ म० 5, पृ० 1156)

He created millions of incarnations of Vishnu. He created millions of universes as places to practice righteousness. He created and destroyed millions of Maheshes. He employed millions of Brahmas to create the worlds. Such is my Lord and Master, the Lord of the Universe. I cannot even describe His Many Virtues. Millions of Mayas are His maid-servants. Millions of souls are His beds. Millions of universes are the limbs of His Being. Millions of devotees abide with the Lord. Millions of kings with their crowns and canopies bow before

Him. Millions of Indras stand at His Door. Millions of heavenly paradises are within the scope of His Vision. Millions of His Names cannot even be appraised.

- The entire world is asleep in attachment of *Maya* and is unable to know the Lord.

अंतरि अलखु न जाई लखिआ विचि पड़दा हउमै पाई।।
माइआ मोहि सभो जगु सोइआ इहु भरमु कहहु किउ जाई।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 205)

The Unseen Lord is deep within the self; He cannot be seen; the curtain of egotism intervenes. In emotional attachment to Maya, all the world is asleep. Tell me, how can this doubt be dispelled?

- The entire world is lost in *Maya*.

माइआ मोहि जगु भरमिआ घरु मुसै खबरि न होइ।।
काम क्रोधि मनु हिरि लइआ मनमुख अंधा लोइ।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1414)

The world wanders lost in emotional attachment to Maya; it does not realise that its own home is being plundered. The self-willed Manmukh is blind in the world; his mind is lured away by sexual desire and anger.

Consequences of being entrapped in *Maya.*

- In *Maya*'s Web, human birth is wasted.

जो दीसै माइआ मोह कुट्मबु सभु मत तिस की आस लगि जनमु गवाई।।
इन्ह कै किछु हाथि नही कहा करहि इहि बपुड़े इन्ह का वाहिआ कछु न वसाई।।

-- आदि ग्रन्थ (गौंड म० 4, पृ० 859)

That which you can see, Maya, and all attachment to family – don't place your hopes in them, or your life will be wasted and lost. Nothing is in their hands; what can these poor creatures do? By their actions, nothing can be done.

- The Cycle of 8.4 million Life-forms remains.

दोसु न दीजै काहू लोग।। जो कमावनु सोई भोग।।
आपन करम आपे ही बंध।। आवनु जावनु माइआ धंध।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 888)

Don't blame others, O people; as you plant, so shall you harvest. By your actions, you have bound yourself. You come and go, entangled in Maya.

- The Fear of *Yama* does not go away.

बाधे जम की जेवरी मीठी माइआ रंग।।
भ्रम के मोहे नह बुझहि सो प्रभु सदहू संग।।

- आदि ग्रन्थ (गउड़ी म० 5, पृ० 252)

The rope of death binds those who are in love with the sweet taste of Maya. Deluded by doubt, they do not understand that God is always with them.

- The *Jiva* entangled in *Maya* remains uninformed of the Lord and does not remember death.

माइआ जालु पसारिआ भीतरि चोग बणाइ।।
त्रिसना पंखी फासिआ निकसु न पाए माइ।।
जिनि कीता तिसहि न जाणई फिरि फिरि आवै जाइ।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 50)

Maya has spread out her net, and in it, she has placed the bait. The bird of desire is caught, and cannot find any escape, O my mother. One who does not know the Lord who created him, comes and goes in reincarnation over and over again.

माइआ मोह मगनु अंधिआरै देवनहारु न जानै।।
जीउ पिंडु साजि जिनि रचिआ बलु अपुनो करि मानै।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 616)

Infatuated with the darkness of emotional attachment to Maya, he does not know the Lord, the Great Giver. The Lord created his body and fashioned his soul, but he claims that his power is his own.

माइआ मोहि हरि सिउ चितु न लागै।। दूजै भाइ घणा दुखु आगै।।
मनमुख भरमि भुले भेखधारी अंत कालि पछुताता हे।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1052)

Emotionally attached to Maya, one's consciousness is not attached to the Lord. In the love of duality, he will suffer terrible agony in the world hereafter.The hypocritical, self-willed Manmukhs are deluded by doubt; at the very last moment, they regret and repent.

- *Maya* entices the mind.

ऐसी सुंदरि मन कउ मोहै।। बाटि घाटि ग्रिहि बनि बनि जोहै।।
मनि तनि लागै होइ कै मीठी।। गुर प्रसादि मै खोटी डीठी।।
अगरक उस के वडे ठगाऊ।। छोडहि नाही बाप न माऊ।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 392)

She is so beautiful, she captivates the mind. On the road, and the beach, at home, in the forest and in the wilderness, she touches us. She seems so sweet to the mind and body. But by Guru's grace, I have seen her to be deceptive. Her courtiers are also great deceivers. They do not spare even their fathers or mothers.

रूप रंग सुगंध भोग तिआगि चले माइआ छले कनिक कामिनी।।
भंडार दरब अरब खरब पेखि लीला मनु सधारै।। नह संगि गामनी।।
सुत कलत्र भ्रात मीत उरझि परिओ भरमि मोहिओ इह बिरख छामनी।।
चरन कमल सरन नानक सुखु संत भावनी।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 901)

You must abandon your beauty, pleasures, fragrances and enjoyments; beguiled by gold and sexual desire, you must still leave Maya behind. You gaze upon billions and trillions of treasures and riches, which delight and comfort your mind, but these will not go along with you. Entangled with children, spouse, siblings and friends, you are enticed and fooled; these pass like the shadow of a tree. Nanak seeks the Sanctuary of His lotus feet; He has found peace in the faith of the Sants.

निरंकारि आकारु उपाइआ।। माइआ मोहु हुकमि बणाइआ।।
आपे खेल करे सभि करता सुणि साचा मंनि वसाइदा।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1066)

The Formless Lord created the universe of form. By His Hukam (Command), He created attachment to Maya. The Creator Himself stages all the plays; hearing of the True Lord, enshrine Him in your mind.

नानक हरि नामु जिनी आराधिआ अनदिनु हरि लिव तार।।
माइआ बंदी खसम की तिन अगै कमावै कार।।

-- आदि ग्रन्थ (सिरीराग की वार म० 3, पृ० 90)

O Nanak, those who worship and adore the Lord's Name night and day, pluck the String of the Lord's Love. Maya, the hand-maiden of our Lord and Master, serves them.

By what means does *Maya* not go away?

- By ignorance.

कथनी करे तै माइआ नालि लूझै।। अंधु अगिआनी कदे न सीझै।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 160)

He babbles on and on, but he is infatuated with Maya. Blind and ignorant, he shall never be reformed.

- By wearing disguises and doing karma.

मोहनी मोहत रहै न होरी।।
साधिक सिध सगल की पिआरी तुटै न काहू तोरी।।
खटु सासत्र उचरत रसनागर तीरथ गवन न थोरी।।
पूजा चक्र बरत नेम तपीआ ऊहा गैलि न छोरी।।
अंध कूप महि पतित होत जगु संतहु करहु परम गति मोरी।।
साधसंगति नानकु भइओ मुकता दरसनु पेखत भोरी।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1216)

The Great Enticer Maya keeps enticing, and cannot be stopped. She is the Beloved of all the Siddhas and seekers; no one can fend her off. Reciting the six Shastras and visiting sacred shrines of pilgrimage do not decrease her power. Devotional worship, ceremonial religious marks, fasting, vows and penance – none of these will make her release her hold. The world has fallen into a deep dark pit. O Sants, please bless me with the Supreme Status of Salvation. In the Sadh Sangat, the Company of the Holy, Nanak has been liberated, gazing upon the Blessed Vision of their Darshan, even for an instant.

- By *Yagya-Homa*, pilgrimage-riverine baths and recitations.

पंडित वाचहि पोथीआ ना बूझहि वीचारु।।
अन कउ मती दे चलहि माइआ का वापारु।।
कथनी झूठी जगु भवै रहणी सबदु सु सारु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 56)

The Pundits, the religious scholars, read their books, but they do not understand the real meaning. They give instructions to others, and then walk away, but they deal in Maya themselves. Speaking falsehood, they wander around the world, while those who remain true to Shabd are excellent and exalted.

पड़ि पड़ि पंडित बेद वखाणहि माइआ मोह सुआइ।।
दूजै भाइ हरि नामु विसारिआ मन मूरख मिलै सजाइ।।

-- आदि ग्रन्थ (सिरीराग की वार म० 3, पृ० 85)

The Pundits, the religious scholars, constantly read and recite the Vedas, for the sake of the love of Maya. In the love of duality, the foolish people have forgotten the Lord's Name; they shall receive their punishment.

होम जग सभि तीरथा पड़हि पंडित थके पुराण।।
बिखु माइआ मोहु न मिटई विचि हउमै आवणु जाणु।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1417)

The Pundits, the religious scholars, have grown weary of making fire-offerings and sacrifices, making pilgrimages to all the sacred shrines, and reading the Puranas. But they cannot get rid of the poison of emotional attachment to Maya; they continue to come and go in egotism.

Fruits of escaping from *Maya.*

- Honour is received at the Abode of the Lord.

हउ वारी जीउ वारी माइआ मोहु सबदि जलावणिआ।।
माइआ मोहु जलाए सो हरि सिउ चितु लाए हरि दरि महली सोभा पावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 129)

I am a sacrifice, my soul is a sacrifice to those who burn away their emotional attachment to Maya, through Shabd. Those who burn away this attachment to Maya, and focus their conscious-

ness on the Lord are honoured in the True Court, and the Mansion of the Lord's Presence.

- Merger with the Lord is had.

जिहि माइआ ममता तजी सभ ते भइओ उदासु।।
कहु नानक सुनु रे मना तिह घटि ब्रहम निवासु।।

-- आदि ग्रन्थ (सलोक म० 9, पृ० 1427)

One who renounces Maya and possessiveness and is detached from everything – says Nanak, listen, O mind: God dwells in his heart.

By meeting the Lord, *Maya* is dissipated.

मुई परीति पिआरु गइआ मुआ वैरु विरोधु।।
धंधा थका हउ मुई ममता माइआ क्रोधु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 19)

Love dies, and affection vanishes. Hatred and alienation die. Entanglements end, and egotism dies, along with attachment to Maya, possessiveness and anger.

How does one get rid of *Maya*?

- By reaching the Fourth State.

माइआ मोहु जगतु सबाइआ।। त्रै गुण दीसहि मोहे माइआ।।
गुर परसादी को विरला बूझै चउथै पदि लिव लावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 129)

The whole world is engrossed in emotional attachment to Maya. Those who are controlled by the three qualities are attached to Maya. By Guru's grace, a few come to understand; they centre their consciousness in the Fourth State.

- By means of *Shabd*.

बिनु प्रीती भगति न होवई बिनु सबदै थाइ न पाइ।।
सबदे हउमै मारीऐ माइआ का भ्रमु जाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 67)

Without love, there is no devotional worship. Without Shabd, no one finds acceptance. Through Shabd, egotism is conquered and subdued, and the illusion of Maya is dispelled.

हउमै माइआ मोहणी दूजै लगै जाइ।।
ना इह मारी न मरै ना इह हटि विकाइ।।
गुर कै सबदि परजालीऐ ता इह विचहु जाइ।।
तनु मनु होवै उजला नामु वसै मनि आइ।।
नानक माइआ का मारणु सबदु है गुरमुखि पाइआ जाइ।।

-- आदि ग्रन्थ (बिलावल म० 4, पृ० 853)

Through egotism, attraction of Maya has trapped them in duality. It cannot be killed, it does not die, and it cannot be sold in a store. Through the Guru's Shabd, it is burnt away, and then it departs from within. The body and mind become pure, and Naam, the Name of the Lord, comes to dwell within the mind. O Nanak, Shabd is the vanquisher of Maya; the Gurumukh obtains it.

- By means of *Naam*.

कुदम करे पसु पंखीआ दिसै नाही कालु।।
ओतै साथि मनुखु है फाथा माइआ जालि।।
मुकते सेई भालीअहि जि सचा नामु समालि।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 43)

The animals and the birds frolic and play – they do not see death. Mankind is also with them, trapped in the net of Maya. Those who always remember Naam, the Name of the Lord, are considered to be liberated.

जा की राम नाम लिव लागी।।
सजनु सुरिदा सुहेला सहजे सो कहीऐ बडभागी।।
रहित बिकार अलप माइआ ते अह्मबुधि बिखु तिआगी।।
दरस पिआस आस एकहि की टेक हीऐं प्रिअ पागी।।
अचिंत सोइ जागनु उठि बैसनु अचिंत हसत बैरागी।।
कहु नानक जिनि जगतु ठगाना सु माइआ हरि जन ठागी।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1217)

One who is lovingly absorbed in the Lord's Name is a good-hearted friend, serenely embellished with happiness. He is said to be blessed and fortunate. He is rid of sin and corruption, and

detached from Maya; he has renounced the poison of egotistical intellect. He thirsts for the Blessed Vision of the Lord's Darshan, and he places his hopes in the One Lord alone. The Feet of his Beloved are the Support of his heart. He sleeps, wakes, rises up and sits down without anxiety; he laughs and cries without anxiety. Says Nanak, she who has cheated the world – that Maya is cheated by the humble servant of the Lord.

- By merger with the Lord.

रुति सिसीअर सीतल हरि प्रगटे मंघर पोहि जीउ।।
जलनि बुझी दरसु पाइआ बिनसे माइआ ध्रोह जीउ।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 929)

In the cold season of Maghar (Novemeber-December) and Poh (December-January) months, the Lord reveals Himself. My burning desires were quenched, when I obtained the Blessed Vision of His Darshan; the fraudulent illusion of Maya is gone.

- By devotion to the Lord.

हरि संगि राते भाहि न जलै।। हरि संगि राते माइआ नही छलै।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 201)

One who is attuned to the Lord, shall not be burned in the fire. One who is attuned to the Lord, shall not be enticed by Maya.

ततो वाउ न ता कउ लागै।। सिमरत नामु अनदिनु जागै।।
अनद बिनोद करे हरि सिमरनु तिसु माइआ संगि न तालका।।

-- आदि ग्रन्थ (मारू म० 5, पृ० 1085)

Even the hot wind does not touch the one who remains awake in meditative remembrance, night and day. He delights and enjoys meditative remembrance on the Lord; he has no attachment to Maya.

- By taking refuge in the Lord.

उबरत राजा राम की सरणी।।
सरब लोक माइआ के मंडल गिरि गिरि परते धरणी।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 215)

Those who take to the Sanctuary of the Lord, the King, are saved. All other people, in the mansion of Maya, fall flat on their faces on the ground.

- By means of the company of *Sadhu* and following the Doctrine of the *Guru*.

सतिगुर बचन कमावणे सचा एहु वीचारु।।
बिनु साधू संगति रतिआ माइआ मोहु सभु छारु।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 52)

Act according to the Instructions of the True Guru; this is the true philosophy. Without being attuned to the Sadh Sangat, the Company of the Holy, all attachment to Maya is just dust.

ब्रहम लोक अरु रुद्र लोक आई इंद्र लोक ते धाइ।।
साधसंगति कउ जोहि न साकै मलि मलि धोवै पाइ।।
अब मोहि आइ परिओ सरनाइ।।
गुहज पावको बहुतु प्रजारै मो कउ सतिगुरि दीओ है बताइ।।
सिध साधिक अरु जख्य किंनर नर रही कंठि उरझाइ।।
जन नानक अंगु कीआ प्रभि करतै जा कै कोटि ऐसी दासाइ।।

-- आदि ग्रन्थ (गूजरी म० 5, पृ० 500)

Overwhelming the realm of Brahma, the realm of Rudra and the realm of Indra, Maya has come running here. But she cannot touch the Sadh Sangat, the Company of the Holy; she washes and massages their feet. Now, I have come and entered the Lord's Sanctuary. This awful fire has burned so many; the True Guru has cautioned me about it. It clings to the necks of the Siddhas, and the seekers, the demi-gods, angels and mortals. Slave Nanak has the support of God the Creator, who has millions of slaves like her.

- By means of *Satguru* and His Teachings.

सतिगुरू बिना होर कची है बाणी।।
बाणी त कची सतिगुरू बाझहु होर कची बाणी।।
कहदे कचे सुणदे कचे कचीं आखि वखाणी।।
हरि हरि नित करहि रसना कहिआ कछू न जाणी।।
चितु जिन का हिरि लइआ माइआ बोलनि पए रवाणी।।
कहै नानकु सतिगुरू बाझहु होर कची बाणी।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 920)

Without the True Guru, other utterances are false. The utterances are false without the True Guru; all other utterances are

false. The speakers are false, and the listeners are false; those who speak and recite are false. They may continually chant, 'Hari, Hari' with their tongues, but they do not know what they are saying. Their consciousness is lured by Maya; they are just reciting mechanically. Says Nanak, without the True Guru, other songs are false.

- By not being a *Manmukh*, who remains trapped in *Maya*.

माइआ मोहु चुकाइआ गुरमती सहजि सुभाइ।।
बिनु सबदै जगु दुखीआ फिरै मनमुखा नो गई खाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 66)

Emotional attachment to Maya is shed with intuitive ease, through the Guru's Teachings. Without Shabd, the world wanders lost in pain. The self-willed Manmukh is consumed.

- The degenerates remain trapped in *Maya*.

साकत बधिक माइआधारी तिन जम जोहनि लागे।।
उन सतिगुर आगै सीसु न बेचिआ ओइ आवहि जाहि अभागे।।

-- आदि ग्रन्थ (गउड़ी म० 4, पृ० 172)

The vicious hunters, the faithless cynics, are hunted down by the Messenger of Death. They have not sold their heads to the True Guru; those wretched, unfortunate ones continue coming and going in reincarnation.

- Only a rare fortunate one escapes the trap of Maya.

जिस नो नदरि करे सोई जनु पाए गुर का सबदु सम्हाले।।
हरि जन माइआ माहि निसतारे।।
नानक भागु होवै जिसु मसतकि कालहि मारि बिदारे।।

-- आदि ग्रन्थ (बिलावल म० 3, पृ० 797)

That humble being, who is blessed by the Lord's Glance of grace obtains Him, and contemplates the Guru's Word (Shabd). In the midst of Maya, the Lord's devotee is emancipated. O Nanak, one who has such destiny inscribed upon his forehead, conquers and destroys death. – The Gurumukh is released from Maya.

माइआ होई नागनी जगति रही लपटाइ।।
इस की सेवा जो करे तिस ही कउ फिरि खाइ।।
गुरमुखि कोई गारडू तिनि मलि दलि लाई पाइ।।
नानक सेई उबरे जि सचि रहे लिव लाइ।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 510)

Maya is like a serpent, clinging to the world. Whoever serves her, she ultimately devours. The Gurumukh is a snake-charmer; he has trampled her and thrown her down, and crushed her underfoot. O Nanak, they alone are saved, who remain lovingly absorbed in the True Lord.

- The *Sant*s are free of *Maya*.

संतन के बंधन काटे हरि राइ।। ता कउ कहा बिआपै माइ।।
कहु नानक जिनि धूरि संत पाई।। ता कै निकट न आवै माई।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 182)

The Sovereign Lord King has cut away the bonds of His Sants. How can Maya torment them? Says Nanak, Maya does not draw near those who have obtained the Dust of the Feet of the Sants.

माइआ बिआपत बहु परकारी।। संत जीवहि प्रभ ओट तुमारी।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 182)

Maya torments us in so many ways. But the Sants live under Your Protection, O Lord.

- By pursuing *Maya*, It goes far away; By moving away from *Maya*, it does *Sewa*.

गहु करि पकरी न आई हाथि।। प्रीति करी चाली नही साथि।।
कहु नानक जउ तिआगि दई।। तब ओह चरणी आइ पई।।
सुणि संतहु निरमल बीचार।।
राम नाम बिनु गति नही काई गुरु पूरा भेटत उधार।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 891)

No matter how hard you try to grab it, it does not come into your hands. No matter how much you may love it, it does not go along with you. Says Nanak, when you abandon it, then it comes and falls at your feet. Listen, O Sants: this is the pure philosophy. Without the Lord's Name, there is no salvation. Meeting with the Perfect Guru, one is saved.

- By detachment (*Vairagya* वैराग्य), *Maya* does not encircle one.

बिखम घोर पंथि चालणा प्राणी रवि ससि तह न प्रवेसं।।
माइआ मोहु तब बिसरि गइआ जां तजीअले संसारं।।

-- आदि ग्रन्थ (सिरीराग भगत त्रिलोचन, पृ० 92)

The path you must walk is treacherous and terrifying, O mortal; neither the sun nor the moon shine there. Your emotional attachment to Maya will be abandoned, when you have to leave this world.

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THE FIVE PERVERSIONS
(*Panch-Dosh* पंच–दोष)

Gurbani relates the five-fold means of removing worldly sorrows and the bondage of the Cycle of 8.4 million Life-forms (*Chaurasi* चौरासी). In the same manner, the means of trapping the *jiva*s in the root bondage are also the five-fold perversions. These are: Lust (*Kaam* काम), Anger (*Krodh* क्रोध), Greed (*Lobh* लोभ), Attachment (*Moha* मोह) and Ego (*Ahankar* अहंकार).

Along with these, there is a vast army of several types of sins such as: (*Falsehood* कूड़), Calumny (*Ninda* निन्दा), (*Malignancy* दुर्मति), Cruelty (*Nirdayata* निर्दयता), etc. However, the five root perversions are only five, which are hunting down the *jiva*s and making them fodder for *Kaal*, the Negative Power.

What are the Five Perversions?

कामि करोधि मोहि वसि कीआ किरपन लोभि पिआरु।।
चारे किलविख उनि अघ कीए होआ असुर संघारु।।
पोथी गीत कवित किछु कदे न करनि धरिआ।।
चिति आवै ओसु पारब्रहमु ता निमख सिमरत तरिआ।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 70)

When you are under the power of sexual desire, anger and worldly attachment, or are a greedy miser in love with your wealth; if you have committed the four great sins and other mistakes; even if you are a murderous fiend, who has never taken the time to listen to sacred books, hymns and poetry – if you then come to remember the Supreme Lord God, and contemplate Him, even for a moment, you shall be saved.

कलिजुग महि धड़े पंच चोर झगड़ाए।।
कामु क्रोधु लोभु मोहु अभिमानु वधाए।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 366)

In this Dark Age of Kali yuga, the five thieves instigate alliances and conflicts. Sexual desire, anger, greed, emotional attachment and self-conceit have increased.

हे जनम मरण मूलं अहंकारं पापातमा।।
मित्रं तजंति सत्रं द्रिड़ंति अनिक माया बिस्तीरनह।।
आवंत जावंत थकंत जीआ दुख सुख बहु भोगणह।।
भ्रम भयान उदिआन रमणं महा बिकट असाध रोगणह।।
बैद्यं पारब्रहम परमेस्वर आराधि नानक हरि हरि हरे।।

-- आदि ग्रन्थ (सहसकृति म० 5, पृ० 1358)

O egotism, you are the root of birth and death and the cycle of reincarnation; you are the very soul of sin. You forsake friends, and hold tight to enemies. You spread out countless illusions of Maya. You cause the living beings to come and go until they are exhausted. You lead them to experience pain and pleasure. You lead them to wander lost in the terrible wilderness of doubt; you lead them to contract the most horrible, incurable diseases. The only Physician is the Supreme Lord, the Transcendent Lord God. Nanak worships and adores the Lord, Hari, Hari, Hare.

Their Root Location.

The mind is the big source-location of these perversions, seated where, they create such a ruckus. The Shastras also concur:

मन एव मनुष्याणां कारणं बन्धमोक्षयोः।
बन्धाय विषयासक्तं मुक्तयै निर्विषयं स्मृतम्।।

-- अमृत-विंदु उपनिषद् (2)

For man, Mind is the cause of bondage and Mind is the cause of liberation. Mind absorbed in sense objects is the cause of bondage, and Mind detached from the sense objects is the cause of liberation.

This mind's head-office has nine branches, which are the nine orifices of the body. All of these are unholy.

नउ दरवाज नवे इर फीके रसु अंमृतु दसवे चुईजै।।

-- आदि ग्रन्थ (कलिआन म० 4, पृ० 1323)

There are nine doors, but the taste of these nine doors is bland and insipid. The Essence of Ambrosial Nectar trickles down through the Tenth Door.

The release from the trap of this mind is to be had only upon reaching the Tenth Door of Brahmand, and not before that.

- Their location is within the mind.

मनु जोगी मनु भोगीआ मनु मूरखु गावारु।।
मनु दाता मनु मंगता मन सिरि गुरु करतारु।।
पंच मारि सुखु पाइआ ऐसा ब्रहमु वीचारु।।

-- आदि ग्रन्थ (प्रभाती म० 1, पृ० 1330)

The mind is a Yogi, the mind is a pleasure-seeker; the mind is foolish and ignorant. The mind is the giver, the mind is the beggar; the mind is the Great Guru, the Creator. The five thieves are conquered, and peace is attained; such is the contemplative Wisdom of God.

- The nine apertures of the body are unholy and are the branches of the mind.

पंच दोख छिद्र इआ तन महि बिखै बिआधि की करणी।।
आस अपार दिनस गणि राखे ग्रसत जात बलु जरणी।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1219)

The five wicked enemies are within this body; they lead the mortal to practice evil and corruption. He has infinite hope, but his days are numbered, and old age is sapping his strength.

Their Other Characteristics.

Their influence remains especially high during the second and third watches of the night (or Life).

On account of the paucity of *Naam* and devotion, these perversions remain active. Until they are destroyed, neither does the fear of *Yama* (Lord of Death) go away, nor is the Cycle of 8.4 Life-forms terminated.

- Their effect is strong during the Second and Third Watches of the Night.

दूजै पहरै रैणि कै वणजारिआ मित्रा भरि जोबनि मै मति।।
अहिनिसि कामि विआपिआ वणजारिआ मित्रा अंधुले नामु न चिति।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 75)

In the second watch of the night, O my merchant friend, you are intoxicated with the wine of youth and beauty. Day and night, you are engrossed in sexual desire, O my merchant friend, and your consciousness is blind to the Name.

तीजै पहरै रैणि कै वणजारिआ मित्रा बिखु संचै अंधु अगिआनु।।
पुत्रि कलत्रि मोहि लपटिआ वणजारिआ मित्रा अंतरि लहरि लोभानु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 77)

In the third watch of the night, O my merchant friend, the blind and ignorant person gathers poison. He is entangled in emotional attachment to his wife and sons, O my merchant friend, and deep within him, the waves of greed are rising up

.

- Due to paucity of *Naam* and devotion, one becomes corrupt. The fear of *Yama* and the Cycle of 8.4 million Lifeforms are sustained.

नाराइणु नह सिमरिओ मोहिओ सुआद बिकार।।
नानक नामि बिसारिऐ नरक सुरग अवतार।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 298)

One does not remember the Lord in meditation; he is fascinated by the pleasures of corruption. O Nanak, forgetting the Name, he is reincarnated into heaven and hell.

अंमृतु छोडि बिखिआ लोभाणे सेवा करहि विडाणी।।
आपणा धरमु गवावहि बूझहि नाही अनदिनु दुखि विहाणी।।
मनमुख अंध न चेतही डूबि मुए बिनु पाणी।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 31)

Discarding the Ambrosial Nectar, they greedily grab the poison; they serve others, instead of the Lord. They lose their faith, they have no understanding; night and day, they suffer in pain. The blind, self-willed Manmukhs do not even think of the Lord; they are drowned to death without water.

Their Demerits.

There is delusion, sorrow and poison within them. The comprehension of good and bad is lost and they keep the *jiva*s away from the feet of Lord and the *Satguru*.

These five thieves drink away the Nectar that rains within us constantly. The *Manmukh* thus remains empty, due to which neither does his mind remain stable, nor does it become unsullied and cannot be brought under control.

These five perversions are ruling the entire world and on account of their excessive effect, the human birth is laid waste.

- Malignancy and mercilessness also remains alongside them.

कुबुधि डूमणी कुदइआ कसाइणि पर निंदा घट चूहड़ी मुठी क्रोधि चंडालि ।।
कारी कढी किआ थीऐ जां चारे बैठीआ नालि।।
सचु संजमु करणी कारां नावणु नाउ जपेही।।
नानक अगै ऊतम सेई जि पापां पंदि न देही।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 91)

False-mindedness is the drummer-woman; cruelty is the butcheress; slander of others in one's heart is the cleaning-woman, and deceitful anger is the outcast-woman. What good are the ceremonial lines drawn around your kitchen, when these four are seated there with you? Make Truth your self-discipline, and make good deeds the lines you draw; make chanting the Name your cleansing bath. O Nanak, those who do not walk in the ways of sin, shall be exalted in the world hereafter.

- They control the entire world and they are responsible for the life becoming fruitless.

कहत कबीर पंच को झगरा झगरत जनमु गवाइआ।।
झूठी माइआ सभु जगु बाधिआ मै राम रमत सुखु पाइआ।।

-- आदि ग्रन्थ (आसा भगत कबीर, पृ० 482)

Says Kabir, the five passions argue with me, and in these arguments, my life is wasting away. The false Maya has bound the

whole world, but I have obtained peace, chanting the Name of the Lord.

जिन्हा अंतरि लोभ विकारु है दूजै भाइ खुआइ।।
जमणु मरणु न चुकई हउमै विचि दुखु पाइ।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 516)

Those who are filled with greed and corruption are ruined by the love of duality. They cannot escape birth and death, and with egotism within them, they suffer in misery.

काम क्रोध मदि बिआपिआ फिरि फिरि जोनी पाइ।।
माइआ जालु पसारिआ भीतरि चोग बणाइ।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 50)

Engrossed in the intoxication of sexual desire and anger, people wander through reincarnation over and over again. Maya has spread out her net, and in it, she has placed the bait.

- There is delusion, sorrow and poison in them.

अंमृतु छोडि बिखिआ लोभाणे सेवा करहि विडाणी।।
आपणा धरमु गवावहि बूझहि नाही अनदिनु दुखि विहाणी।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 31)

Discarding the Ambrosial Nectar, they greedily grab the poison; they serve others, instead of the Lord. They lose their faith, they have no understanding; night and day, they suffer in pain.

अंमृत काइआ रहै सुखाली बाजी इहु संसारो।।
लबु लोभु मुचु कूडु कमावहि बहुतु उठावहि भारो।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 154)

With your nectar-like body, you live in comfort, but this world is just a passing drama. You practice greed, avarice and great falsehood, and you carry such a heavy burden.

कामि क्रोधि लोभि मोहि बिआपिओ नेत्र रखे फिराइ।।
सीसु उठावन न कबहू मिलई महा दुतर माइ।।

-- आदि ग्रन्थ (मारू म० 5, पृ० 1001)

You are engrossed in sexual desire, anger, greed and emotional attachment; you have turned your eyes away from the Truth. You cannot even raise your head above the water of the vast, impassable sea of Maya.

- The cognizance of Good and Bad is lost due to them.

जिउ कूकरु हरकाइआ धावै दह दिस जाइ।।
लोभी जंतु न जाणई भखु अभखु सभ खाइ।।
काम क्रोध मदि बिआपिआ फिरि फिरि जोनी पाइ।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 50)

Like the mad dog running around in all directions, the greedy person, unaware, consumes everything, edible and non-edible alike. Engrossed in the intoxication of sexual desire and anger, people wander through reincarnation over and over again.

तरुण तेजु पर त्रिअ मुखु जोहहि सरु अपसरु न पछाणिआ।।
उनमत कामि महा बिखु भूलै पापु पुंनु न पछानिआ।।

-- आदि ग्रन्थ (सिरीराग भगत बेणी, पृ० 93)

In the heat of youthful passion, you look with desire upon the faces of other men's wives; you do not distinguish between good and evil. Drunk with sexual desire and other great sins, you go astray, and do not distinguish between vice and virtue.

- They keep one away from the Lord and *Satguru*.

ओइ बिखादी दोखीआ ते गुर ते हूटे।।
हम छूटे अब उन्हा ते ओइ हम ते छूटे।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 400)

Those quarrelsome enemies have been overcome, through the Guru. I have now escaped from them, and they have run away from me.

लोभ विकार जिना मनु लागा हरि विसरिआ पुरखु चंगेरा।।
ओइ मनमुख मूड़ अगिआनी कहीअहि तिन मसतकि भागु मंदेरा।।

-- आदि ग्रन्थ (टोडी म० 4, पृ० 711)

Those, whose minds are attached to greed and corruption, forget the Lord, the good Lord God. Those self-willed Manmukhs are called foolish and ignorant; misfortune and bad destiny are written on their foreheads.

- They steal away the Nectar of the *Manmukh* and drink it. They make the mind unstable and impossible to control.

इसु देही अंदरि पंच चोर वसहि कामु क्रोधु लोभु मोहु अहंकारा।।

अंमृतु लूटहि मनमुख नही बूझहि कोइ न सुणै पूकारा।।
अंधा जगतु अंधु वरतारा बाझु गुरू गुबारा।।

-- आदि ग्रन्थ (बिलावल म० 3, पृ० 600)

Within this body dwell the five thieves: sexual desire, anger, greed, emotional attachment and egotism. They plunder the Nectar, but the self-willed Manmukh does not realise it; no one hears his complaint. The world is blind, and its dealings are blind as well; without the Guru, there is only pitch darkness.

हउमै माइआ मोहि खुआइआ दुखु खटे दुख खाइ।।
अंतरि लोभ हलकु दुखु भारी बिनु बिबेक भरमाइ।।

-- आदि ग्रन्थ (भैरउ म० 3, पृ० 1132)

Lost in egotism, Maya and attachment, the mortal earns pain, and eats pain. The great disease, the rabid disease of greed, is deep within him; he wanders around indiscriminately.

Means of their Destruction.

Through *Satsang* and the grace of *Satguru* alone are these perversions removed. A single, lone person and these mighty five, how can he overpower them? However, through the limitless and peerless assistance of *Satguru*, this difficult task is accomplished.

The acquisition of the Highest Stage (*Param Pad* परम पद) can be made possible only by the coming of these perversions under control. These cannot be controlled without *Naam* and devotion. This task can be accomplished only by a rare fortunate *Gurumukh*, and not every other person. Without the grace of the Lord, certainly, this task cannot be completed.

- They can only be destroyed by the grace of the Lord.

मेरा मनु लागा है राम पिआरे।।
दीन दइआलि करी प्रभि किरपा वसि कीने पंच दूतारे।।

-- आदि ग्रन्थ (धनासरी म० 5, पृ० 670)

My mind is attached to my Beloved Lord. God, Merciful to the meek, granted His grace, and placed the five enemies under my control.

करि किरपा अपने प्रभि कीने अपुने की कीनी दाति।।
आठ पहर गुन गावत प्रभ के काम क्रोध इसु तत ते जात।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 820)

In His mercy, God has made them His own, and blessed them with the gift of His Name. Twenty-four hours a day, I sing the Glorious Praises of God. Sexual desire and anger have left this body.

- They are dissipated through *Satsang* and the grace of *Satguru*. The lone *Sakat* (vicious person) is helpless in front of them.

सतिगुर दइआल किरपाल भेटत हरे कामु क्रोधु लोभु मारिऔ।।
कथनु न जाइ अकथु सुआमी सदकै जाइ नानकु वारिआ।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 81)

Through the Kind and Compassionate True Guru, I have met the Lord; I have conquered sexual desire, anger and greed. Our Indescribable Lord and Master cannot be described. Nanak is devoted, forever a sacrifice, to Him.

पंच बिकार मन महि बसे राचे माइआ संगि।।
साधसंगि होइ निरमला नानक प्रभ कै रंगि।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 297)

The five evil passions dwell in the mind of one who is engrossed in Maya. In the Sadh Sangat, one becomes pure, O Nanak, imbued with the Love of God.

इहु जगु भरमि भुलाइआ मोह ठगउली पाइ।।
जिना सतिगुरु भेटिआ तिन नेड़ि न भिटै माइ।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 233)

This world is deluded by doubt – it has taken the drug of emotional attachment. Maya does not draw near those who have met with the True Guru.

- They are brought under control by a rare, fortunate *Gurumukh* alone. By controlling them, the Supreme State is acquired.

पंच दूत मुहहि संसारा।। मनमुख अंधे सुधि न सारा।।
गुरमुखि होवै सु अपणा घरु राखै पंच दूत सबदि पचावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 113)

The five enemies are plundering the world. The blind, self-willed Manmukhs do not understand or appreciate this. Those who become Gurumukh – their houses are protected. The five enemies are destroyed by the Word.

नामु धिआइनि सुख फल पाइनि आठ पहर आराधहि।।
तेरी सरणि तेरै भरवासै पंच दुसट लै साधहि।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 750)

Those who meditate on Naam, the Name of the Lord, obtain the fruits of peace. Twenty-four hours a day, they worship and adore You. In Your Sanctuary, with Your Support, they subdue the five villains.

पंजे बधे महाबली करि सचा ढोआ।।
आपणे चरण जपाइअनु विचि दयु खड़ोआ।।
रोग सोग सभि मिटि गए नित नवा निरोआ।।
दिनु रैणि नामु धिआइदा फिरि पाइ न मोआ।।
जिस ते उपजिआ नानका सोई फिरि होआ।।

-- आदि ग्रन्थ (बसंत की वार म० 5, पृ० 1193)

The five powerful desires are bound down, when you lean on the True Lord. The Lord Himself leads us to dwell at His Feet. He stands right in our midst. All sorrows and sicknesses are eradicated, and you become ever-fresh and rejuvenated. Night and day, meditate on Naam, the Name of the Lord. You shall never again die. And the One from whom we came, O Nanak, into Him we merge once again.

कबीर ऐसा कोई न जनमिओ अपनै घरि लावै आगि।।
पांचउ लरिका जारि कै रहै राम लिव लागि।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1366)

Kabir, there is no one born, who burns his own home, and burning his five sons, remains lovingly attuned to the Lord.

Miscellaneous.

एक नगरी पंच चोर बसीअले बरजत चोरी धावै।।
त्रिहदस माल रखै जो नानक मोख मुकति सो पावै।।

-- आदि ग्रन्थ (गूजरी म० 1, पृ० 503)

In the one village of the body, live the five thieves; they have been warned, but they still go out stealing. One who keeps his assets safe from the three modes and the ten passions, O Nanak, attains liberation and emancipation.

Kaam काम **– Lust**

Traits of *Sheel* (Chastity, Continence or Asceticism).

- Chastity and patience are the main pillars of *Dharma*.

जतु पाहारा धीरजु सुनिआरु।। अहरणि मति वेदु हथीआरु।।

-- आदि ग्रन्थ (जप जी म० 1, पृ० 8)

Let self-control be the furnace, and patience the goldsmith. Let understanding be the anvil, and spiritual wisdom the tools.

- Chastity and patience go together.

सील संजमि प्रिअ आगिआ मानै।। तिसु नारी कउ दुखु न जमानै।।

-- आदि ग्रन्थ (गउड़ी गुआरेरी म० 5, पृ० 185)

With pure conduct and self-restraint, she surrenders to her Husband Lord's Will; that woman shall not suffer pain at the hands of the Messenger of Death.

- *Sheel* and *Kaam* are opposites.

बिंदु न राखहि जती कहावहि।। माई मागत त्रै लोभावहि।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 903)

You do not control your seed and semen, and yet you claim to practice abstinence. You beg from Maya, lured by the three qualities.

- The one with *Sheel* is the Virtuous Ascetic.

भी सो सतीआ जाणीअनि सील संतोखि रहंनि।।
सेवनि साई आपणा नित उठि सम्हालंनि।।

-- आदि ग्रन्थ (सूही की वार म० 3, पृ० 787)

They are also known as 'Sati', who abide in modesty and contentment. They serve their Lord, and rise in the early hours to contemplate Him.

सो ब्रहमणु जो बिंदै ब्रहमु।। जपु तपु संजमु कमावै करमु।।
सील संतोख का रखै धरमु।। बंधन तोड़ै होवै मुकतु।।
सोई ब्रहमणु पूजण जुगतु।।

-- आदि ग्रन्थ (सलोक म० 1, पृ० 1411)

He alone is a Brahmin, who knows Brahm. He chants and meditates, and practices austerity and good deeds. He keeps to the Dharma, with faith, humility and contentment. Breaking his bonds, he is liberated. Such a Brahmin is worthy of being worshipped.

- Asceticism can be sustained only by *Naam*.

जपु तपु संजमु छोडि सुक्रित मति राम नामु न अराधिआ।।
उछलिआ कामु काल मति लागी तउ आनि सकति गलि बांधिआ।।

-- आदि ग्रन्थ (सिरीराग भगत बेणी, पृ० 93)

Abandoning meditation, penance and self-restraint, and the wisdom of good actions, you do not worship and adore the Lord's Name. You are overflowing with sexual desire, and your intellect is stained with darkness; you are held in the grip of Shakti's power.

Fruits of *Sheel*.

- Love of the Lord is gained.

साचु सील सचु संजमी सा पूरी परवारि।।
नानक अहिनिसि सदा भली पिर कै हेति पिआरि।।

-- आदि ग्रन्थ (मारू की वार म० 1, पृ० 1088)

She has good conduct, true self-discipline, and a perfect family. O Nanak, day and night, she is always good; she loves her Beloved Husband-Lord.

- It results in a place in the Eternal Mansion and honour at the Eternal Abode.

सीलु संजमु सुच भंनी खाणा खाजु अहाजु।।
सरमु गइआ घरि आपणै पति उठि चली नालि।।
नानक सचा एकु है अउरु न सचा भालि।।

-- आदि ग्रन्थ (सारंग म० 1, पृ० 1243)

Humility, self-control and purity have run away; people eat the uneatable, forbidden food. Modesty has left her home, and honour has gone away with her. O Nanak, there is only One True Lord; do not bother to search for any other as true.

Demerits of *Kaam.*

- One cannot distinguish between good and bad.

तरुण तेजु पर त्रिअ मुखु जोहहि सरु अपसरु न पछाणिआ।।
उनमत कामि महा बिखु भूलै पापु पुंनु न पछानिआ।।

-- आदि ग्रन्थ (सिरीराग भगत बेणी, पृ० 93)

In the heat of youthful passion, you look with desire upon the faces of other men's wives; you do not distinguish between good and evil. Drunk with sexual desire and other great sins, you go astray, and do not distinguish between vice and virtue.

- One loses in both the worlds.

बाहरु धोइ अंतरु मनु मैला दुइ ठउर अपुने खोए।।
ईहा कामि क्रोधि मोहि विआपिआ आगै मुसि मुसि रोए।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 381)

He washes outwardly, but within, his mind is filthy; thus he loses his place in both worlds. Here, he is engrossed in sexual desire, anger and emotional attachment; hereafter, he shall sigh and weep.

- The body suffers loss on account of it.

कामु क्रोधु काइआ कउ गालै।। जिउ कंचन सोहागा ढालै।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 932)

Unfulfilled sexual desire and unresolved anger waste the body away, as gold is dissolved by borax.

- The Cycle of Birth-Rebirth continues. Life is laid waste.

देवी देवा मूलु है माइआ।। सिंमृति सासत जिंनि उपाइआ।।
कामु क्रोधु पसरिआ संसारे आइ जाइ दुखु पावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 129)

The source, the root, of the gods and goddesses is Maya. For them, the Smritis and the Shastras were composed. Sexual desire and anger are diffused throughout the universe. Coming and going, people suffer in pain.

जतु सतु संजमु सीलु न राखिआ प्रेत पिंजर महि कासटु भइआ।।
पुंनु दानु इसनानु न संजमु साधसंगति बिनु बादि जइआ।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 906)

You do not practice truth, abstinence, self-discipline or humility; the ghost within your skeleton has turned to dry wood. You have not practiced charity, donations, cleansing baths or austerities. Without Sadh Sangat, the Company of the Holy, your life has gone in vain.

- One cannot meditate upon *Naam*. The mind is soiled and perversions raise their head.

कामु क्रोधु जीअ महि चोट।। नामु विसारि चले मनि खोट।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 152)

Sexual desire and anger are the wounds of the soul. The evil-minded ones forget the Name, and then depart.

Traits of *Kaam.*

- By foregoing *Naam*, it is strengthened.

जपु तपु संजमु छोडि सुक्रित मति राम नामु न अराधिआ।।
उछलिआ कामु काल मति लागी तउ आनि सकति गलि बांधिआ।।

-- आदि ग्रन्थ (सिरीराग भगत बेणी, पृ० 93)

Abandoning meditation, penance and self-restraint, and the wisdom of good actions, you do not worship and adore the Lord's Name. You are overflowing with sexual desire, and your intellect is stained with darkness; you are held in the grip of Shakti's power.

- It is especially strong during the Second Watch of Night (or Life).

दूजै पहरै रैणि कै वणजारिआ मित्रा भरि जोबनि मै मति।।
अहिनिसि कामि विआपिआ वणजारिआ मित्रा अंधुले नामु न चिति।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 75)

In the second watch of the night, O my merchant friend, you are intoxicated with the wine of youth and beauty. Day and night, you are engrossed in sexual desire, O my merchant friend, and your consciousness is blind to the Name.

- It catches on during the youth, but does not get eliminated during old age.

तरुण तेजु पर त्रिअ मुखु जोहहि सरु अपसरु न पछाणिआ।।
उनमत कामि महा बिखु भूलै पापु पुंनु न पछानिआ।।
पुंडर केस कुसम ते धउले सपत पाताल की बाणी।।
लोचन स्रमहि बुधि बल नाठी ता कामु पवसि माधाणी।।

-- आदि ग्रन्थ (सिरीराग भगत बेणी, पृ० 93)

In the heat of youthful passion, you look with desire upon the faces of other men's wives; you do not distinguish between good and evil. Drunk with sexual desire and other great sins, you go astray, and do not distinguish between vice and virtue. Your hair is whiter than the jasmine flower, and your voice has grown feeble, as if it comes from the seventh underworld. Your eyes water, and your intellect and strength have left you; but still, your sexual desire churns and drives you on.

- Lust and chastity are opposites.

सूहै वेसि कामणि कुलखणी जो प्रभ छोडि पर पुरख धरे पिआरु।।
ओसु सीलु न संजमु सदा झूठु बोलै मनमुखि करम खुआरु।।

-- आदि ग्रन्थ (सूही की वार म० 3, पृ० 786)

The red-robed bride is vicious; she forsakes God, and cultivates love for another man. She has neither modesty, nor self-discipline; the self-willed Manmukh constantly tells lies, and is ruined by the bad karma of evil deeds.

- It is strong during *Kali yuga*.

कलिजुग महि धड़े पंच चोर झगड़ाए।।
कामु क्रोधु लोभु मोहु अभिमानु वधाए।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 366)

In this Dark Age of Kali yuga, the five thieves instigate alliances and conflicts. Sexual desire, anger, greed, emotional attachment and self-conceit have increased.

- It is prevalent in the entire world.

देवी देवा मूलु है माइआ।। सिंमृति सासत जिंनि उपाइआ।।
कामु क्रोधु पसरिआ संसारे आइ जाइ दुखु पावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 129)

The source, the root, of the gods and goddesses is Maya. For them, the Smritis and the Shastras were composed. Sexual desire and anger are diffused throughout the universe. Coming and going in this world, people suffer in pain.

Destruction of *Kaam.*

- Through *Satsang* and *Satguru.*

सतिगुर दइआल किरपाल भेटत हरे कामु क्रोधु लोभु मारिआ।।
कथनु न जाइ अकथु सुआमी सदकै जाइ नानकु वारिआ।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 81)

Through the kind and compassionate True Guru, I have met the Lord; I have conquered sexual desire, anger and greed. Our Indescribable Lord and Master cannot be described. Nanak is devoted, forever a sacrifice to Him.

Miscellaneous.

चारि पदारथ हरि की सेवा।। पारजातु जपि अलख अभेवा।।
कामु क्रोधु किलबिख गुरि काटे पूरन होई आसा जीउ।।
तेरी महिमा तूंहै जाणहि।। अपणा आपु तूं आपि पछाणहि।।
हउ बलिहारी संतन तेरे जिनि कामु क्रोधु लोभु पीठा जीउ।।

-- आदि ग्रन्थ (माझ म० 5, पृ० 108)

The four cardinal blessings are obtained by serving the Lord. The Elysian Tree, the source of all blessings, is meditation on the Unseen and Unknowable Lord. The Guru has cut out the sinful mistakes of sexual desire and anger, and my hopes have been fulfilled. Only You Yourself know Your Glory. You Yourself recognise Your Own Self. I am a sacrifice to Your Sants, who have crushed their sexual desire, anger and greed.

गावनि तुधनो जती सती संतोखी गावनि तुधनो वीर करारे।।
गावनि तुधनो पंडित पड़नि रखीसुर जुगु जुगु वेदा नाले।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 9)

The celibates, the fanatics, and the peacefully accepting sing of You; the fearless warriors sing of You. The Pundits, the religious scholars who recite the Vedas, with the supreme sages of all the ages, sing of You.

Krodh – Anger

What is *Krodh* क्रोध?

- It is an outcaste.

चोआ चंदन सुगंध बिसथार।। संगी खोटा क्रोधु चंडाल।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 374)

You apply scented oils of sandalwood and musk, but your constant companion is the demon of anger.

बसइ करोधु सरीरि चंडारा।। अगिआनि न सूझै महा गुबारा।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 759)

Anger is the outcaste, which hides within his body; he is in the utter darkness of ignorance, and he does not understand.

पर दारा पर धनु पर लोभा हउमै बिखै बिकार।।
दुसट भाउ तजि निंद पराई कामु क्रोधु चंडार।।

-- आदि ग्रन्थ (मलार म० 1, पृ० 1255)

Others' wives, others' wealth, greed, egotism, corruption and-poison; evil passions, slander of others, sexual desire and anger – give up all these.

Traits of *Krodh.*

- It does not permit control of the mind and senses.

मनूआ दह दिस धावदा ओहु कैसे हरि गुण गावै।।
इंद्री विआपि रही अधिकाई कामु क्रोधु नित संतावै।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 565)

His mind wanders in the ten directions – how can he sing the Glorious Praises of the Lord? The sensory organs are totally engrossed in sensuality; sexual desire and anger constantly afflict him.

- It harms the body.

कामु क्रोधु काइआ कउ गालै।। जिउ कंचन सोहागा ढालै।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 932)

Unfulfilled sexual desire and unresolved anger waste the body away, as gold is dissolved by borax.

- It is prevalent in the entire world.

काम करोधु सबल संसारा।। बहु करम कमावहि सभु दुख का पसारा।।
सतिगुर सेवहि से सुखु पावहि सचै सबदि मिलाइदा।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1060)

Sexual desire and anger are very powerful in the world. They lead to all sorts of actions, but these only add to all the pain. Those who serve the True Guru find peace; they are united with the True Shabd.

- It keeps one devoid of *Naam*.

कामि क्रोधि मनु वसि कीआ।। सुपनै नामु न हरि लीआ।।

-- आदि ग्रन्थ (बसंत म० 5, पृ० 1192)

Sexual desire and anger hold the mind in its power. Even in his dreams, he does not chant the Lord's Name.

- It is not worth for obtaining perishable goods.

जा कै कीऐ स्रमु करै ते बैर बिरोधी।।
अंत कालि भजि जाहिगे काहे जलहु करोधी।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 809)

Those for whom you work, will become your spiteful enemies. In the end, they will run away from you; why do you burn for them in anger?

How to destroy *Krodh*?

- Through *Satsang* and *Satguru*.

काम क्रोध लोभ मद खोए।। साध कै संगि किलबिख सभ धोए।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 194)

Sexual desire, anger, greed and ego are eradicated; in Sadh Sangat, the Company of the Holy, all sinful mistakes are washed away.

- By means of *Naam*.

सचु ब्रतु नेमु न कालु संतावै।। सतिगुर सबदि करोधु जलावै।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 411)

One who makes Truthfulness his fast and religious vows, does not suffer the pain of death. Through the Guru's Word (Shabd), he burns away his anger.

- By means of devotion to the Lord.

प्रभ की सेवा जन की सोभा।। काम क्रोध मिटे तिसु लोभा।।

-- आदि ग्रन्थ (प्रभाती म० 5, पृ० 1338)

Serving God, His humble servant is glorified. Unfulfilled sexual desire, unresolved anger and unsatisfied greed are eradicated.

- It does not die by means of pilgrimages, penance, renunciation etc.

ब्रहमचारि ब्रहमचजु कीना हिरदै भइआ गुमाना।।
संनिआसी होइ कै तीरथि भ्रमिओ उसु महि क्रोधु बिगाना।।

-- आदि ग्रन्थ (मारू म० 5, पृ० 1003)

The Sanyaasi (celibate) practices celibacy, but his heart is filled with pride. The Sanyaasi wanders around at sacred shrines of pilgrimage, but his mindless anger is still within him.

- Without its destruction, there is no Liberation.

सो सूचा जि करोधु निवारे।। सबदे बूझै आपु सवारे।।
आपे करे कराए करता आपे मंनि वसाइदा।।

-- आदि ग्रन्थ (मारू म० 5, पृ० 1059)

He alone is pure, who eradicates anger. He realises Shabd, and reforms himself. The Creator Himself acts, and inspires all to act; He Himself abides in the mind.

Lobh – Greed

What is *Lobh* लोभ?

- To enjoy taste, make merry, being trapped in falsehood and *Maya*.

जिहवा सुआद लोभ मदि मातो उपजे अनिक बिकारा।।
बहुतु जोनि भरमत दुखु पाइआ हउमै बंधन के भारा।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 616)

You are intoxicated with the tastes of the tongue, with greed and pride; countless sins spring from these. You wandered in pain through countless incarnations, weighed down by the chains of egotism.

सुआद लुभत इंद्री रस प्रेरिओ मद रस लैत बिकारिओ रे।।
करम भाग संतन संगाने कासट लोह उधारिओ रे।।

-- आदि ग्रन्थ (गउड़ी भगत कबीर, पृ० 335)

Those who are deluded by sensual pleasures, who are tempted by sexual delights and enjoy wine are corrupt. But those who, through destiny and good karma, join the Society of the Sants, float over the ocean, like iron attached to wood.

- It is the name of attachment.

देखि कुट्मबु लोभि मोहिओ प्रानी माइआ कउ लपटाना।।
अति रचिओ करि लीनो अपुना उनि छोडि सरापर जाना।।

-- आदि ग्रन्थ (धनासरी म० 5, पृ० 671)

Gazing upon his family, the mortal is enticed by greed; he clings in attachment to Maya. Totally engrossed in worldly things, he considers them to be his own; but in the end, he shall surely have to leave them behind.

- It is filth.

अंतरि लोभु मनि मैलै मलु लाए।। मैले करम करे दुखु पाए।।
कूड़ो कूड़ु करे वापारा कूड़ु बोलि दुखु पाइदा।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1062)

With greed within them, their minds are filthy, and they spread filth around. They do filthy deeds, and suffer in pain. They deal in falsehood, and nothing but falsehood; telling lies, they suffer in pain.

- It is the name of duality, getting trapped in perversions of the senses. In it are delusion, ignorance, sorrow, pain and it leads to all kinds of loss and denial of honour at the Lord's Abode.

दूजै किनै सुखु न पाइओ पिरा जीउ बिखिआ लोभि लुभाए।।
बिखिआ लोभि लुभाए भरमि भुलाए ओहु किउ करि सुखु पाए।।
चाकरी विडाणी खरी दुखाली आपु वेचि धरमु गवाए।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 246)

In duality, no one has ever found peace, O my dear; you are greedy for corruption and greed. Greedy for corruption and greed, and deluded by doubt, how can anyone find peace? Working for strangers is very painful; doing so, one sells himself and loses his faith in the Dharma.

अंतरि लोभु विकारु है दूजै भाइ खुआइ।।
तिन जमणु मरणु न चुकई हउमै विचि दुखु पाइ।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 950)

Those whose inner beings are filled with greed and corruption, are ruined through the love of duality. The cycle of birth and death is not ended, and filled with egotism, they suffer in pain.

अंतरि लोभु मनि मैलै मलु लाए।। मैले करम करे दुखु पाए।।
कूड़ो कूड़ु करे वापारा कूड़ु बोलि दुखु पाइदा।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1062)

With greed within them, their minds are filthy, and they spread filth around. They do filthy deeds, and suffer in pain. They deal in falsehood, and nothing but falsehood; telling lies, they suffer in pain.

Demerits of *Lobh.*

- It enhances ego, and is constant birth-rebirth and going to hell. The human birth is rendered futile.

तिसना अगनि जलै संसारा।। लोभु अभिमानु बहुतु अहंकारा।।
मरि मरि जनमै पति गवाए अपणी बिरथा जनमु गवावणिआ ।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 120)

The world is burning in the fire of desire, in greed, arrogance and excessive ego. People die over and over again; they are re-born, and lose their honour. They waste away their lives in vain.

अंतरि लोभु करै नही बूझै।। सिर ऊपरि जमकालु न सूझै।।
ऐथै कमाणा सु अगै आइआ अंतकालि किआ कीजै हे।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1049)

He practices greed within, and does not understand. He does not see the Messenger of Death hovering over his head. Whatever one does in this world, will come to face him in the hereafter; what can he do at that very last moment?

- It earns falsehood. The burden of sins upon the head increases.

अंमृत काइआ रहै सुखाली बाजी इहु संसारो।।
लबु लोभु मुचु कूडु कमावहि बहुतु उठावहि भारो।।
तूं काइआ मै रुलदी देखी जिउ धर उपरि छारो।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 154)

With your nectar-like body, you live in comfort, but this world is just a passing drama. You practice greed, avarice and great falsehood, and you carry such a heavy burden. O body, I have seen you blowing away like dust on the earth.

पाखंड पाखंड करि करि भरमे लोभु पाखंडु जगि बुरिआरे।।
हलति पलति दुखदाई होवहि जमकालु खड़ा सिरि मारे।।

-- आदि ग्रन्थ (नट म० 4, पृ० 981)

Practicing hypocrisy and deception, people wander around in confusion. Greed and hypocrisy are evils in this world. In this world and the next, they are miserable; the Messenger of Death hovers over their heads, and strikes them down.

- It destroys the world.

जगु बिनसत हम देखिआ लोभे अहंकारा।।
गुर सेवा प्रभु पाइआ सचु मुकति दुआरा।।

-- आदि ग्रन्थ (गउड़ी बैरागनि म० 1, पृ० 228)

I have seen the world being destroyed by greed and egotism. Only by serving the Guru is God obtained, and the true gate of liberation found.

- The mind does not remain stable and it does not love the Lord's Name.

मनमुख मूलहु भुलिआ विचि लबु लोभु अहंकारु।।
झगड़ा करदिआ अनदिनु गुदरै सबदि न करहि वीचारु।।

-- आदि ग्रन्थ (सलोक म० 4, पृ० 316)

The self-willed Manmukhs forget the Primal Lord, the Source of all; they are caught in greed and egotism. They pass their nights and days in conflict and struggle; they do not contemplate the Word (Shabd).

भ्रमत फिरत बहु जनम बिलाने तनु मनु धनु नही धीरे।।
लालच बिखु काम लुबध राता मनि बिसरे प्रभ हीरे।।

-- आदि ग्रन्थ (आसा भगत धन्ना, पृ० 487)

I wandered through countless incarnations, but mind, body and wealth never remain stable. Attached to, and stained by the poisons of sexual desire and greed, the mind has forgotten the Jewel of the Lord.

- A greedy person is not dependable.

लोभी का वेसाहु न कीजै जे का पारि वसाइ।।
अंति कालि तिथै धुहै जिथै हथु न पाइ।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1417)

Do not trust greedy people, if you can avoid doing so. At the very last moment, they will deceive you there, where no one will be able to lend a helping hand.

Other Traits of *Lobh.*

- It is present in the world all over.

जगु कऊआ मुखि चुंच गिआनु।। अंतरि लोभु झूठु अभिमानु।।

-- आदि ग्रन्थ (बिलावल म० 3, पृ० 832)

The world is like a crow; with its beak, it croaks spiritual wisdom. But deep within there is greed, falsehood and pride.

- Greed and craving is difficult to dispense with.

वडे वडे राजन अरु भूमन ता की त्रिसन न बूझी।।
लपटि रहे माइआ रंग माते लोचन कछू न सूझी।।

-- आदि ग्रन्थ (धनासरी म० 5, पृ० 672)

The desires of the greatest of the great kings and landlords cannot be satisfied. They remain engrossed in Maya, intoxicated with the pleasures of their wealth; their eyes see nothing else at all.

- Greed of the goods of an inessential creation, is fruitless.

इहु संसारु सगल है सुपनो देखि कहा लोभावै।।
जो उपजै सो सगल बिनासै रहनु न कोऊ पावै।।

-- आदि ग्रन्थ (सारंग म० 9, पृ० 1231)

This whole world is just a dream; why does seeing it fill you with greed? Everything that has been created will be destroyed; nothing will remain.

Destruction of *Lobh.*

सतिगुर दइआल किरपाल भेटत हरे कामु क्रोधु लोभु मारिआ।।
कथनु न जाइ अकथु सुआमी सदकै जाइ नानकु वारिआ।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 81)

Through the Kind and Compassionate True Guru, I have met the Lord; I have conquered sexual desire, anger and greed. Our Indescribable Lord and Master cannot be described. Nanak is devoted, forever a sacrifice to Him.

साकत नर सतिगुरु नही कीआ ते बेमुख हरि भरमावैगो।।
लोभ लहरि सुआन की संगति बिखु माइआ करंगि लगावैगो।।

-- आदि ग्रन्थ (कानड़ा म० 4, पृ० 1311)

The faithless cynic does not submit to the True Guru; the Lord makes the non-believer wander in confusion. The waves of greed are like packs of dogs. The poison of Maya sticks to the body-skeleton.

- Greed and craving cannot be destroyed without *Naam*.

त्रिसना कदे न चुकई जलदी करे पूकार।।
नानक बिनु नावै कुरूपि कुसोहणी परहरि छोडी भतारि।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 89)

Her desires are never satisfied, and she burns and cries out in pain. O Nanak, without the Name, she is ugly and ungraceful. She is abandoned and is left behind by her Husband Lord.

- This perversion cannot be destroyed by means of *Karma, Dharma*, penance, pilgrimages etc.

करम धरम सुच संजम करहि अंतरि लोभु विकारु।।
नानक जि मनमुखु कमावै सु थाइ ना पवै दरगहि होइ खुआरु।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 552)

He practices religious rituals, purity and austere self-discipline, but within, there is greed and corruption. O Nanak, whatever the self-willed Manmukh does, is not acceptable; in the Court of the Lord, he is dishonoured.

- By destroying it, Truth and Liberation are made possible.

जगु बिनसत हम देखिआ लोभे अहंकारा।।
गुर सेवा प्रभु पाइआ सचु मुकति दुआरा।।

-- आदि ग्रन्थ (गउड़ी बैरागनि म० 1, पृ० 228)

I have seen the world being destroyed by greed and egotism. Only by serving the Guru is God obtained, and the true gate of liberation found.

Miscellaneous.

मोरी रुण झुण लाइआ भैणे सावणु आइआ।।
तेरे मुंध कटारे जेवडा तिनि लोभी लोभ लुभाइआ।।

-- आदि ग्रन्थ (वडहंस म० 1, पृ० 557)

The peacocks are singing so sweetly, O sister; the rainy season of Sawan has come. Your beauteous eyes are like a string of charms, fascinating and enticing the soul-bride.

Moh – Attachment

What is *Moh* मोह?

- It is *Maya* (illusion), infatuation, greed, lust and duality.

माइआ मोहु गुबारु है तिस दा न दिसै उरवारु न पारु।।
मनमुख अगिआनी महा दुखु पाइदे डुबे हरि नामु विसारि।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 89)

Attachment to Maya is an ocean of darkness; neither this shore nor the one beyond can be seen. The ignorant, self-willed Manmukhs suffer in terrible pain; they forget the Lord's Name and drown.

इहु माइआ मोह कुट्मबु है भाइ दूजै फास।।
गुरमती सो जनु तरै जो दासनि दास।।
जनि नानकि नामु धिआइआ गुरमुखि परगास।।

-- आदि ग्रन्थ (गउड़ी म० 4, पृ० 166)

This emotional attachment to Maya and family, and the love of duality, is a noose around the neck. Following the Guru's Teachings, the humble servants are carried across; they become the slaves of the Lord's slaves. Servant Nanak meditates on the Name; the Gurumukh is enlightened.

कंचन नारी महि जीउ लुभतु है मोहु मीठा माइआ।।
घर मंदर घोड़े खुसी मनु अन रसि लाइआ।
हरि प्रभु चिति न आवई किउ छूटा मेरे हरि राइआ।।

-- आदि ग्रन्थ (सोरठ म० 4, पृ० 167)

The soul of man is lured by gold and women; emotional attachment to Maya is so sweet to him. The mind has become attached to the pleasures of houses, palaces, horses and other enjoyments. The Lord God does not even enter his thoughts; how can he be saved, O my Lord King?

- *Riddhi-Siddhi*s are attachment.

रिधि सिधि सभु मोहु है नामु न वसै मनि आइ।।
गुर सेवा ते मनु निरमलु होवै अगिआनु अंधेरा जाइ।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 593)

Riches and the supernatural spiritual powers of the Siddhas are all emotional attachments; through them, Naam, the Name of the Lord, does not come to dwell in the mind. Serving the Guru, the mind becomes immaculately pure, and the darkness of spiritual ignorance is dispelled.

- It is entrapment in *Maya* and is untruth and perishable.

गुरमुखि नामु समालि पराणी अंते होइ सखाई।।
इहु मोहु माइआ तेरै संगि न चालै झूठी प्रीति लगाई।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 77)

As Gurumukh, remember Naam, O mortal; in the end, it shall be your only companion. This emotional attachment to Maya shall not go with you; it is false to fall in love with it.

जगु मोहि बाधा बहुती आसा।। गुरमती इकि भए उदासा।।
अंतरि नामु कमलु परगासा।। तिन्ह कउ नाही जम की त्रासा।।
माइआ मोहि जगु बाधा जमकालि।। बांधा छूटै नामु सम्हालि।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 412)

The world is bound by its attachments to the many desires. Through the Guru's Teachings, some become free of desire. Within them is the Name, and their heart lotus blossoms forth. They have no fear of death. Because of attachment to Maya, the world is bound by the Messenger of Death. These bonds are released when one remembers Naam, the Name of the Lord.

Demerits of *Moh.*

- It takes one away from the Lord and *Naam* and takes one to hell.

माइआ मोहि हरि चेतै नाही।। जमपुरि बधा दुख सहाही।।
अंना बोला किछु नदरि न आवै मनमुख पापि पचावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 111)

Being in love with Maya, they do not think of the Lord. Bound and gagged in the City of Death, they suffer in terrible pain. Blind and deaf, they see nothing at all; the self-willed Manmukhs rot away in sin.

माइआ मोहि इहु जगु सुता।। नामु विसारि अंति विगुता।।
जिस ते सुता सो जागाए गुरमति सोझी पावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 112)

This world is asleep in emotional attachment to Maya. Forgetting Naam, the Name of the Lord, it ultimately comes to ruin. The One who put it to sleep shall also awaken it. Through the Guru's Teachings, understanding dawns.

नाराइणु नह सिमरिओ मोहिओ सुआद बिकार।।
नानक नामि बिसारिऐ नरक सुरग अवतार।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 298)

He does not remember the Lord in meditation; he is fascinated by the pleasures of corruption. O Nanak, forgetting the Name, he is reincarnated into heaven and hell.

माइआ मोहु गुबारु है गुर बिनु गिआनु न होई।।
सबदि लगे तिन बुझिआ दूजै परज विगोई।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 559)

Emotional attachment to Maya is darkness; without the Guru, there is no wisdom. Those who are attached to the Word (Shabd) understand; duality has ruined people.

- The Birth-Rebirth Cycle is not ended and the birth is wasted.

मन तूं गारबि अटिआ गारबि लदिआ जाहि।।
माइआ मोहणी मोहिआ फिरि फिरि जूनी भवाहि।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 441)

O mind, you are so full of pride; loaded with pride, you shall depart. The fascinating Maya has fascinated you, over and over again, and lured you into reincarnation.

संता नालि वैरु कमावदे दुसटा नालि मोहु पिआरु।।
अगै पिछै सुखु नही मरि जमहि वारो वार।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 649)

They inflict their hatred upon the Sants, and they love the wicked sinners. They find no peace in either this world or the next; they are born only to die, again and again.

Traits of *Moh* and *Maya* (Illusion).

- It can only be forgotten by the grace of the Lord.

माइआ मोहु मेरै प्रभि कीना आपे भरमि भुलाए।।
मनमुखि करम करहि नही बूझहि बिरथा जनमु गवाए।।
गुरबाणी इसु जग महि चानणु करमि वसै मनि आए।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 67)

Emotional attachment to Maya is created by my God; He Himself misleads us through illusion and doubt. The self-willed Manmukhs perform their actions, but they do not understand; they waste away their lives in vain. Gurbani is the Light to illuminate this world; by His grace, it comes to abide within the mind.

- It is present in the creation of triple *Guna*s, which is surpassed in the Fourth Stage.

माइआ मोहु जगतु सबाइआ।। त्रै गुण दीसहि मोहे माइआ।।
गुर परसादी को विरला बूझै चउथै पदि लिव लावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 129)

The whole world is engrossed in emotional attachment to Maya. Those who are controlled by the three qualities are attached to Maya. By Guru's grace, a few come to understand; they centre their consciousness in the Fourth State.

कहु नानक सोई नरु सुखीआ राम नाम गुन गावै।।
अउर सगल जगु माइआ मोहिआ निरभै पदु नही पावै।।

-- आदि ग्रन्थ (गउड़ी म० 9, पृ० 220)

Says Nanak, that man is happy, who sings the Glorious Praises of the Lord's Name. All the rest of the world is enticed by Maya; they do not obtain the state of fearless dignity.

- It is surpassed by the *Gurumukh*, and not by the *Manmukh*.

मनमुखि सूता माइआ मोहि पिआरि।।
गुरमुखि जागे गुण गिआन बीचारि।। से जन जागे जिन नाम पिआरि।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 160)

The self-willed Manmukhs are asleep, in love and attachment to Maya. The Gurumukhs are awake, contemplating spiritual wisdom and the Glory of God. Those humble beings who love the Name, are awake and aware.

Birth of *Moh.*

- It is born on account of the love of the world.

होरु बिरहा सभ धातु है जब लगु साहिब प्रीति न होइ।।
इहु मनु माइआ मोहिआ वेखणु सुनणु न होइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 83)

All other loves are transitory, as long as people do not love their Lord and Master. This mind is enticed by Maya – it cannot see or hear.

Destruction of *Moh.*

- By means of *Satsang*, *Sant* and *Satguru*.

परगटि पाहारै जापदा।। सभु नावै नो परतापदा।।
सतिगुर बाझु न पाइओ सभ मोही माइआ जालि जीउ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 71)

You are manifest in the expanse of Your Workshop. Everyone longs for Your Name, but without the Guru, no one finds You. All are enticed and trapped by Maya.

बिनु सतिगुर मोहु न तुटई सभि थके करम कमाइआ।।
गुरमती नामु धिआईऐ सुखि रजा जा तुधु भाइआ।।

-- आदि ग्रन्थ (सलोक म० 2, पृ० 138)

Without the True Guru, emotional attachment is not broken. All have grown weary of performing empty rituals. Those who follow the Guru's teachings meditate on Naam, the Name of the Lord. Filled with a joyful peace, they surrender to Your Will.

संत क्रिपा ते मिटे मोह भरम।। साध रेण मजन सभि धरम।।
साध क्रिपाल दइआल गोविंदु।। साधा महि इह हमरी जिंदु।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 183)

By the kind mercy of the Sants, emotional attachment and doubt are removed. Taking a bath in the dust of the feet of the Holy – this is true Dharmic faith. By the kindness of the Holy, the Lord of the Universe becomes merciful. The life of my soul is with the Holy.

- By means of *Naam*.

जो मोहि माइआ चितु लाइदे से छोडि चले दुखु रोइ।।
जन नानक नामु धिआइआ हरि अंति सखाई होइ।।

-- आदि ग्रन्थ (सिरीराग म० 4, पृ० 81)

Those who focus their consciousness on emotional attachment to Maya must leave; they depart crying out in despair. Slave Nanak meditates on Naam, the Name of the Lord, his only Companion in the end.

निरमल नामु वसिआ मनि आए।। मनु तनु निरमलु माइआ मोहु गवाए।।
निरमल गुण गावै नित साचे के निरमल नादु वजावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 121)

When the Immaculate Naam comes to dwell in the mind, the mind and body become Immaculate, and emotional attachment to Maya departs. Sing the Glorious Praises of the Immaculate True Lord forever, and the Immaculate Sound-current of Naad shall vibrate within.

माइआ मोहु गुर सबदि जलाए।। निरमल नामु सद हिरदै धिआए।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 412)

One who burns away his attachment to Maya, by the Guru's Word (Shabd), meditates forever within his heart on the Immaculate Naam.

- By means of *Vairagya* (detachment).

बिखम घोर पंथि चालणा प्राणी रवि ससि तह न प्रवेसं।।
माइआ मोहु तब बिसरि गइआ जां तजीअले संसारं।।

-- आदि ग्रन्थ (सिरीराग भगत त्रिलोचन, पृ० 92)

The path you must walk is treacherous and terrifying, O mortal; neither the sun nor the moon shine there. Your emotional attachment to Maya will be forgotten, when you have to leave this world.

- It does not get destroyed by *Karma, Dharma*, recitation, pilgrimages, penance etc.

पड़ि पड़ि पंडित बेद वखाणहि माइआ मोह सुआइ।।
दूजै भाइ हरि नामु विसारिआ मन मूरख मिलै सजाइ।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 85)

The Pundits, the religious scholars, constantly read and recite the Vedas, for the sake of the love of Maya. In the love of duality, the foolish people have forgotten the Lord's Name; they shall receive their punishment.

पंडित पड़हि सादु न पावहि।। दूजै भाइ माइआ मनु भरमावहि।।
माइआ मोहि सभ सुधि गवाई करि अवगण पछोतावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 116)

The Pundits, the religious scholars read, but they do not taste the essence. In love with duality and Maya, their minds wander, unfocused. The love of Maya has displaced all their understanding; making mistakes, they live in regret.

Ahankar – Ego

What is *Ahankar* अहंकार?

- It is attachment, infatuation, anger, delusion and ignorance.

विणु नावै होरु सलाहणा सभु बोलणु फिका सादु।।
मनमुख अहंकारु सलाहदे हउमै ममता वादु।।

-- आदि ग्रन्थ (सोरठ म० 4, पृ० 301)

Without the Name, all other praise and speech is insipid and tasteless. The self-willed Manmukhs praise their own egos; their attachment to egotism is useless.

अह्मबुधि परबाद नीत लोभ रसना सादि।।
लपटि कपटि ग्रिहि बेधिआ मिथिआ बिखिआदि।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 810)

He is constantly entangled in pride, conflict, greed and tasty flavors. He is involved in deception, fraud, household affairs and corruption.

माइआ माइआ के जो अधिकाई विचि माइआ पचै पचीजै।।
अगिआनु अंधेरु महा पंथु बिखड़ा अहंकारि भारि लदि लीजै।।

-- आदि ग्रन्थ (कलिआन म० 4, पृ० 1326)

Those who are totally in love with Maya, Maya, shall rot away in Maya. The path of ignorance and darkness is utterly treacherous; they are loaded down with the crushing load of egotism.

- It is a protracted ailment. It contains sorrow. Staying away from it, leads to happiness.

हम अहंकारी अहंकार अगिआन मति गुरि मिलिऐ आपु गवाइआ।।
हउमै रोगु गइआ सुखु पाइआ धनु धंनु गुरू हरि राइआ।।

-- आदि ग्रन्थ (गउड़ी म० 4, पृ० 172)

I am egotistical and conceited, and my intellect is ignorant. Meeting the Guru, my selfishness and conceit have been abolished. The illness of egotism is gone and I have found peace. Blessed, blessed is the Guru, the Sovereign Lord King.

अह्मबुधि बहु सघन माइआ महा दीरघ रोगु।।
हरि नामु अउखधु गुरि नामु दीनो करण कारण जोगु।।

-- आदि ग्रन्थ (गूजरी म० 5, पृ० 502)

Intellectual egotism and great love for Maya are the most serious chronic diseases. The Lord's Name is the medicine, which is potent to cure everything. The Guru has given me Naam, the Name of the Lord.

जपु तप संजम वरत करे पूजा मनमुख रोगु न जाई।।
अंतरि रोगु महा अभिमाना दूजै भाइ खुआई।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 732)

The self-willed Manmukh may perform chants, meditations, austere self-discipline, fasts and devotional worship, but his sickness does not go away. Deep within him is the sickness of excessive egotism; in the love of duality he is ruined.

How is *Ahankar* born?

- It is due to disregarding the Lord and *Naam*.

इकि बन महि बैसहि डूगरि असथानु।। नामु बिसारि पचहि अभिमानु।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 905)

Some sit in the forests, and some make their home in the mountains. Forgetting the Name, they rot away in egotistical pride.

जीउ पिंडु तनु धनु सभु प्रभ का साकत कहते मेरा।।
अह्मबुधि दुरमति है मैली बिनु गुर भवजलि फेरा।।

-- आदि ग्रन्थ (भैरउ म० 5, पृ० 1138)

Soul, life, body and wealth all belong to God, but the faithless cynics claim that they own them. They are proud and arrogant, evil-minded and filthy; without the Guru, they are reincarnated into the terrifying World-Ocean.

- Due to happiness and property.

सुख सम्पति कउ आवत देखै साकत मनि अभिमानु भइआ।।
जिस का इहु तनु धनु सो फिरि लेवै अंतरि सहसा दूखु पइआ।।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 906)

Seeing peace and wealth come to him, the faithless cynic becomes proud in his mind. But He who owns this body and wealth, takes them back again, and then the mortal feels anxiety and pain deep within.

Demerits of *Ahankar*.

- It leads to duality and the worship of the One is not done.

इहु मनु मैला इकु न धिआए।। अंतरि मैलु लागी बहु दूजै भाए।।
तटि तीरथि दिसंतरि भवै अहंकारी होरु वधेरै हउमै मलु लावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 116)

This mind is filthy and polluted; it does not meditate on the One. Deep within, it is soiled and stained by the love of duality. The egotists may go on pilgrimages to holy rivers, sacred shrines and foreign lands, but they only gather more of the dirt of egotism.

मनमुखु बहुतु करे अभिमानु।। दरगह कब ही न पावै मानु।।
दूजै लागे जनमु गवाइआ बिनु बूझे दुखु पाइदा।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1066)

The self-willed Manmukhs take great pride in themselves. In the Court of the Lord, they are never honoured. Attached to duality, they waste their lives; without understanding, they suffer in pain.

- It is a false entity. It becomes strong in *Manmukh* causing sorrow and destruction.

होरि मनमुख दाजु जि रखि दिखालहि सु कूडु अहंकारु कचु पाजो।।
हरि प्रभ मेरे बाबुला हरि देवहु दानु मै दाजो।।

-- आदि ग्रन्थ (सिरीराग म० 4, पृ० 79)

Any other dowry, which the self-willed Manmukhs offer for show, is only false egotism and a worthless display. O my father, please give me the Name of the Lord God as my wedding gift and dowry.

मनमुख करम करे अहंकारी सभु दुखो दुखु कमाइ।।
नानक मैला ऊजलु ता थीऐ जा सतिगुर माहि समाइ।।

-- आदि ग्रन्थ (सिरीराग की वार म० 3, पृ० 88)

The self-willed Manmukh does deeds in egotism; he earns only pain and more pain. O Nanak, the filthy ones become clean only when they meet and surrender to the True Guru.

कूड़ि कपटि अहंकारि रीझाना।। नामु सुनत जनु बिछूअ डसाना।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 892)

You are fond of falsehood, fraud and egotism. If you hear Naam, the Name of the Lord, you feel like you have been stung by a scorpion.

- It entraps the *Manmukh* into the bonds of karma and traps him in birth-rebirth and hell. The life becomes wasted and it causes destruction in the world.

सरब जीआ महि एको रवै।। मनमुखि अहंकारी फिरि जूनी भवै।।
जगु बिनसत हम देखिआ लोभे अहंकारा।।
गुर सेवा प्रभु पाइआ सचु मुकति दुआरा।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 228)

Among all beings, the One Lord is pervading. The eogtistical, self-willed Manmukhs wander in reincarnation. I have seen the world being destroyed by greed and egotism. Only by serving the Guru is God obtained, and the true gate of liberation found.

सुखी बसै मसकीनीआ आपु निवारि तले।।
बडे बडे अहंकारीआ नानक गरबि गले।।
जिस कै अंतरि राज अभिमानु।। सो नरकपाती होवत सुआनु।।
किसै न बदै आपि अहंकारी।। धरम राइ तिसु करे खुआरी।।
अनिक तपसिआ करे अहंकार।। नरक सुरग फिरि फिरि अवतार।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 278)

The humble beings abide in peace; subduing egotism, they are meek. The very proud and arrogant persons, O Nanak, are consumed by their own pride. One who has the pride of power within, shall dwell in hell, and become a dog. One who thinks of no one else except his own prideful self – the Righteous Judge of Dharma shall expose his disgrace. If someone performs great penance, while acting in selfishness and conceit, he shall be reincarnated into heaven and hell, over and over again.

Demerits of an Egotist.

- He remains dependant, unhappy, with dishonour and does not receive honour in the Lord's Court.

बिनु सतिगुर सोझी ना पवै अहंकारु न विचहु जाइ।।
अहंकारीआ नो दुख भुख है हथु तडहि घरि घरि मंगाइ।।

-- आदि ग्रन्थ (सलोक म० 4, पृ० 303)

Without the True Guru, understanding is not obtained, and egotism does not depart from within. Suffering and hunger cling to the egotistical people; they hold out their hands and beg from door to door.

बहुतु दरबु हसती अरु घोड़े लाल लाख बै आनी।।
आगै दरगहि कामि न आवै छोडि चलै अभिमानी।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 379)

Great wealth, elephants, horses and jewels, purchased with tens of thousands of rupees; hereafter, these shall be of no avail in the Court of the Lord; the proud must depart, leaving them behind.

- A calumnist remains devoid of the *Sant*s.

मिथिआ दूजा भाउ धड़े बहि पावै।।
पराइआ छिद्रु अटकलै आपणा अहंकारु वधावै।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 366)

In the false love of duality, people sit and form alliances. They complain about other peoples' faults, while their own self-conceit only increases.

अहंकारीआ निंदका पिठि देइ नामदेउ मुखि लाइआ।।
जन नानक ऐसा हरि सेविआ अंति लए छडाइआ।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 451)

He turned his back on the egotists and slanderers, and showed His Face to Naamdev. Servant Nanak has so served the Lord, that He will deliver him in the end.

- He is without good qualities.

गुण विहूण माइआ मलु धारी।। विणु गुण जनमि मुए अहंकारी।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 367)

Those without virtue are stained by Maya's filth. Lacking virtue, the egotistical die, and suffer reincarnation.

- He does not remember Death.

मिरतु हसै सिर ऊपरे पसूआ नही बूझै।।
बाद साद अहंकार महि मरणा नही सूझै।।

-- आदि ग्रन्थ (बिलावल म० 3, पृ० 809)

Death hovers over his head, laughing, but the beast does not understand. Entangled in conflict, pleasure and egotism, he does not even think of death.

How can *Ahankar* be destroyed?

- By *Sant* and *Satguru*.

सतिगुरि मिलिऐ फलु पाइआ।। जिनि विचहु अहकरणु चुकाइआ।।
दुरमति का दुखु कटिआ भागु बैठा मसतकि आइ जीउ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 72)

Meeting with the True Guru, they receive the fruits of their destiny, and egotism is driven out from within. The pain of evil-mindedness is eliminated; good fortune comes and shines radiantly from their foreheads.

बिनु सतिगुर सोझी ना पवै अहंकारु न विचहु जाइ।।
अहंकारीआ नो दुख भुख है हथु तडहि घरि घरि मंगाइ।।

-- आदि ग्रन्थ (सलोक म० 4, पृ० 303)

Without the True Guru, understanding is not obtained, and egotism does not depart from within. Suffering and hunger cling to the egotistical people; they hold out their hands and beg from door to door.

तजि अभिमानु सरणि संतन गहु मुकति होहि छिन माही।।
जन नानक भगवंत भजन बिनु सुखु सुपनै भी नाही।।

-- आदि ग्रन्थ (सारंग म० 9, पृ० 1231)

Abandon egotism, and grasp the Sanctuary of the Sants; you shall be liberated in an instant. O servant Nanak, without meditating and vibrating on the Lord God, there is no peace, even in dreams.

- There is no remedy except *Naam*.

करम कांड बहु करहि अचार।। बिनु नावै धि्रगु धि्रगु अहंकार।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 162)

They may perform all sorts of religious rituals and good actions, but without the Name, the egotistical ones are cursed and doomed.

नाम बिना नकटे नर देखहु तिन घसि घसि नाक वढीजै।।
साकत नर अहंकारी कहीअहि बिनु नावै धि्रगु जीवीजै।।

-- आदि ग्रन्थ (कलिआन म० 4, पृ० 1325)

Without Naam, the Name of the Lord, people look like criminals with their noses cut off; bit by bit, their noses are cut off. The faithless cynics are called egotistical; without the Name, their lives are cursed.

- Until the mind continues to churn, it is not destroyed.

जिचरु इहु मनु लहरी विचि है हउमै बहुतु अहंकारु।।
सबदै सादु न आवई नामि न लगै पिआरु।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1247)

As long as his mind is disturbed by waves, he is caught in ego and egotistical pride. He does not find the taste of Shabd, and he does not embrace love for the Name.

- Within the creation of the triple *Guna*s, it is difficult to be destroyed.

त्रै गुण मेटै सबदु वसाए ता मनि चूकै अहंकारो।।
अंतरि बाहरि एको जाणै ता हरि नामि लगै पिआरो।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 944)

Eradicating the three qualities, he enshrines Shabd within, and then, his mind is rid of egotism. Inside and out, he knows the One Lord alone; he is in love with the Name of the Lord.

- It is not removed by rites and rituals.

इहु मनु मैला इकु न धिआए।। अंतरि मैलु लागी बहु दूजै भाए।।
तटि तीरथि दिसंतरि भवै अहंकारी होरु वधेरै हउमै मलु लावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 116)

This mind is filthy and polluted; it does not meditate on the One. Deep within, it is soiled and stained by the love of duality. The egotists may go on pilgrimages to holy rivers, sacred shrines and foreign lands, but they only gather more of the dirt of egotism.

हउमै मैला इहु संसारा।। नित तीरथि नावै न जाइ अहंकारा।।
बिनु गुर भेटे जमु करे खुआरा।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 230)

This world is polluted with egotism. By taking cleansing baths daily at sacred shrines of pilgrimage, egotism is not eliminated. Without meeting the Guru, they are tortured by Death.

जपु तप संजम वरत करे पूजा मनमुख रोगु न जाई।।
अंतरि रोगु महा अभिमाना दूजै भाइ खुआई।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 732)

The self-willed Manmukh may perform chants, meditations, austere self-discipline, fasts and devotional worship, but his sickness does not go away. Deep within him is the sickness of excessive egotism; in the love of duality he is ruined.

Fruits of destruction of *Ahankar.*

- The Lord is met with.

कबीर रोड़ा होइ रहु बाट का तजि मन का अभिमानु।।
ऐसा कोई दासु होइ ताहि मिलै भगवानु।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1372)

Kabir, let yourself be a pebble on the path; abandon your egotistical pride. Such a humble slave shall meet the Lord God.

- A True Hero is one who kills the mind.

नानक सो सूरा वरीआमु जिनि विचहु दुसटु अहंकरणु मारिआ।।
गुरमुखि नामु सालाहि जनमु सवारिआ।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 86)

O Nanak, he is a brave warrior, who conquers and subdues his vicious inner ego. Praising Naam, the Name of the Lord, the Gurumukhs redeem their lives.

- The Wise Person is one who kills ego and taking up *Naam*, receives the Four Essential Substances (चार पदार्थ).

चतुर सिआणा सुघडु सोइ जिनि तजिआ अभिमानु।।
चारि पदारथ असट सिधि भजु नानक हरि नामु।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 297)

One who renounces egotistical pride is intelligent, wise and refined. The four cardinal blessings, and the eight spiritual powers of the Siddhas are obtained, O Nanak, by meditating on the Lord's Name.

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21

PRIDE

(*Haumai or Ahankar* हौंमै, अहंकार)

'Haumai' is, ordinarily, pride or vanity. It is both gross and subtle. Gross *Haumai* is that, which we, worldly people, trapped in *Maya* (illusion) and attachment, have the ego of caste or wealth-property or position in our minds. This becomes outwardly apparent to other persons. The other is subtle *Haumai*, which does not spare even the religious and the pure, spiritual persons of high order. The pride of regulations, fasting, *karma-dharma* or celibacy within the heart, considering those weaker than themselves, or more worldly, *Maya*-ridden as being inferior to themselves and having disgust towards them. This kind of *Haumai* is not revealed in the outside, since it remains hidden within the mind. This class also includes those persons who, out of their 'I'-ness, consider their intellect adequate and great for the comprehension of spirituality, and do not consider having any need for a *Guru*; they also come under the second category.

Haumai is a mighty mental ailment, and in *Manmukh*s, it is in full swing. It is prodigiously strong and has enticed the entire world. Lives pass away, but only a *Gurumukh* is able to erase pride. Until the 'I'-ness disappears, the benefit of true spirituality and acquisition of the Ultimate Stage is not possible, nor is it possible to experience devotional essence. The antidote to *Haumai* is acquiring *Satsang*, *Satguru*, meditation upon *Shabd*, guarding of the mind and abiding in the Will of the Master. This subject has been thoroughly considered in Gurbani.

Updesh उपदेश - Discourse.

जिउ सुपनै निसि भुलीऐ जब लगि निद्रा होइ।।
इउ सरपनि कै वसि जीअड़ा अंतरि हउमै दोइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 63)

In their dreams at night, people wander around as long as they sleep; just so, they are under the power of the snake Maya, as long as their hearts are filled with pride and duality.

इसु तन धन का कहहु गरबु कैसा।।
बिनसत बार न लागै बवरे हउमै गरबि खपै जगु ऐसा।।

-- आदि ग्रन्थ (मलार म० 1, पृ० 1273)

Tell me – why are you so proud of your body and wealth? They shall vanish in an instant; O madman, this is how the world is wasting away, in egotism and pride.

Prarthna प्रार्थना - Prayer.

सतिगुर भीखिआ देहि मै तूं सम्रथु दातारु।।
हउमै गरबु निवारीऐ कामु क्रोधु अहंकारु।।

-- आदि ग्रन्थ (सूही की वार म० 1, पृ० 790)

O True Guru, bless me with Your charity; You are the All-powerful Giver. May I subdue and quiet my egotism, pride, sexual desire, anger and self-conceit.

Traits of *Haumai* (pride)

- It has enveloped the entire world.

हउमै रोगि सभु जगतु बिआपिआ तिन कउ जनम मरण दुखु भारी।।
गुर परसादी को विरला छूटै तिसु जन कउ हउ बलिहारी।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 735)

The entire world is afflicted by the disease of pride. They suffer the terrible pains of birth and death. By Guru's grace, a few rare ones are saved; I am a sacrifice to those humble beings.

- It exists within the creation of the triple *Gunas*.

त्रिभवण ढूढी सजणा हउमै बुरी जगति।।
ना झुरु हीअड़े सचु चउ नानक सचो सचु।।

-- आदि ग्रन्थ (मारू की वार म० 3, पृ० 1088)

I have searched throughout the three worlds, O my friend; pride is bad for the world. Do not worry, O my soul; speak the Truth, O Nanak, the Truth, and only the Truth.

- It is within us and is significant.

हउ सूरा परधानु हउ को नाही मुझहि समानी।।
जोबनवंत अचार कुलीना मन महि होइ गुमानी।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 242)

"I am a hero, I am famous and distinguished; no one is equal to me." "I am young, cultured, and born of a good family." In his mind, he is proud and arrogant like this.

- It cannot be got rid of, even though the entire life passes away.

हउमै विचि जगतु मुआ मरदो मरदा जाइ।।।
जिचरु विचि दमु है तिचरु न चेतई कि करेगु अगै जाइ।।

-- आदि ग्रन्थ (बिहागड़ा की वार म० 3, पृ० 555)

In pride, the world is dead; it dies and dies, again and again. As long as there is breath in the body, he does not remember the Lord; what will he do in the world hereafter?

What is *Haumai*?

- It is 'I'-ness, pride.

आपस कउ दीरघु करि जानै अउरन कउ लग मात।।
मनसा बाचा करमना मै देखे दोजक जात।।

-- आदि ग्रन्थ (मारू भगत कबीर, पृ० 1105)

You believe that you yourself are great, and that others are small. Those who are false in thought, word and deed, I have seen them going to hell.

- It is pride of caste, which goes away with reflection upon *Shabd*.

नामा छीबा कबीरु जुोलाहा पूरे गुर ते गति पाई।।
ब्रहम के बेते सबदु पछाणहि हउमै जाति गवाई।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 67)

Naamdev, the Calico printer, and Kabir, the weaver, obtained salvation through the Perfect Guru. Those who know God and recognise His Shabd, lose their pride and class-consciousness.

- It is *Maya* (illusion) and delusion.

अंमृतु हरि हरि नामु है मेरी जिंदुड़ीए अंमृतु गुरमति पाए राम।।
हउमै माइआ बिखु है मेरी जिंदुड़ीए हरि अंमृति बिखु लहि जाए राम।।

-- आदि ग्रन्थ (बिहागड़ा म० 4, पृ० 538)

The Name of the Lord, Hari, Hari, is Ambrosial Nectar, O my soul; through the Guru's Teachings, this Nectar is obtained. Pride in Maya is poison, O my soul; through the Ambrosial Nectar of the Name, this poison is eradicated.

हउमै करता जगु मुआ गुर बिनु घोर अंधारु।।
माइआ मोहि विसारिआ सुखदाता दातारु।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 34)

Engrossed in vanity, the world perishes. Without the Guru, there is utter darkness. In emotional attachment to Maya, they have forgotten the Great Giver, the Giver of Peace.

- It is a major and a mighty ailment.

हउमै वडा रोगु है भाइ दूजै करम कमाइ।।
नानक मनमुखि जीवदिआ मुए हरि विसरिआ दुखु पाइ।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 589)

Vanity is such a terrible disease; in the love of duality, they do their deeds. O Nanak, the self-willed Manmukhs are in a living death; forgetting the Lord, they suffer in pain.

हउमै दीरघ रोगु है दारू भी इसु माहि।।
किरपा करे जे आपणी ता गुर का सबदु कमाहि।।

-- आदि ग्रन्थ (आसा की वार म० 2, पृ० 466)

Pride is a chronic disease, but it contains its own cure as well. If the Lord grants His grace, one acts according to the Teachings of the Guru's Shabd.

- It is dross.

मनमुख मैले मलु भरे हउमै त्रिसना विकारु।।
बिनु सबदै मैलु न उतरै मरि जमहि होइ खुआरु।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 29)

The self-willed Manmukhs are polluted. They are filled with the pollution of vanity, wickedness and desire. Without Shabd, this pollution is not washed off; through the Cycle of Death and Rebirth, they waste away in misery.

अंदरहु अंना बाहरहु अंना कूड़ी कूड़ी गावै।।
देही धोवै चक्र बणाए माइआ नो बहु धावै।।
अंदरि मैलु न उतरै हउमै फिरि फिरि आवै जावै।।
नींद विआपिआ कामि संतापिआ मुखहु हरि हरि कहावै।।

-- आदि ग्रन्थ (रामकली की वार म० 5, पृ० 960)

Blind inwardly, and blind outwardly, he sings falsely, falsely. He washes his body, and draws ritual marks on it, and totally runs after wealth. But the filth of his vanity is not removed from within, and over and over again, he comes and goes in reincarnation. Engulfed in sleep, and tormented by frustrated sexual desire, he chants the Lord's Name with his mouth.

- It is duality, which can be dispensed with, by meditating upon the One.

हउमै विचि सभु जगु बउराना।। दूजै भाइ भरमि भुलाना।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 159)

The entire world has gone insane in pride. In the love of duality, it wanders deluded by doubt.

इहु मनु मैला इकु न धिआए।। अंतरि मैलु लागी बहु दूजै भाए।।
तटि तीरथि दिसंतरि भवै अहंकारी होरु वधेरै हउमै मलु लावणिआ।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 116)

This mind is filthy and polluted; it does not meditate on the One. Deep within, it is soiled and stained by the love of duality. The

egotists may go on pilgrimages to holy rivers, sacred shrines and foreign lands, but they only gather more of the dirt of egotism.

- It is poison.

हउमै सभा गणत है गणतै नउ सुखु नाहि।।
बिखु की कार कमावणी बिखु ही माहि समाहि।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 36)

In vanity, all must account for their actions. In this accounting, there is no peace. Acting in evil and corruption, people are immersed in corruption.

हउमै मैलु बिखु उतरै हरि अंमृतु हरि उर धारि।।
सभि कारज तिन के सिधि हहि जिन गुरमुखि किरपा धारि।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 300)

The poisonous filth of vanity is removed, when one enshrines the Ambrosial Name of the Lord within the heart. All the Gurumukh's affairs are brought to perfect completion; the Lord has showered him with His mercy.

- It is attachment.

हउमै मेरा करि करि विगुते किहु चलै न चलदिआ नालि।।
गुरमुखि होवै सु नामु धिआवै सदा हरि नामु समालि।।

-- आदि ग्रन्थ (सोरठ म० 3, पृ० 600)

Indulging in pride and possessiveness, they are ruined; when they depart, nothing goes along with them. But one who becomes Gurumukh, meditates on the Name, and ever contemplates the Lord's Name.

हउमै ममता दुरमति दुख नासु।। जब हिरदै राम नाम गुणतासु।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 232)

Pride, possessiveness, evil-mindedness and suffering depart, when the Lord's Name, the Ocean of Virtue, comes to dwell within the heart.

- It is ignorance and the cause of leading one astray.

हउमै जगतु भुलाइआ दुरमति बिखिआ बिकार।।
सतिगुरु मिलै त नदरि होइ मनमुख अंध अंधिआर।।

नानक आपे मेलि लए जिस नो सबदि लाए पिआरु।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 312)

Vanity has led the world astray, along with evil-mindedness and the poison of corruption. Meeting with the True Guru, we are blessed by the Lord's Glance of grace, while the self-willed Manmukh gropes around in darkness. O Nanak, the Lord absorbs into Himself those whom He inspires to love His Word (Shabd).

- It causes sorrow.

जगि हउमै मैलु दुखु पाइआ मलु लागी दूजै भाइ।।
मलु हउमै धोती किवै न उतरै जे सउ तीरथ नाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 39)

The world is polluted with the filth of pride, suffering in pain. This filth sticks to them because of their love of duality. This filth of vanity cannot be washed away, even by taking cleansing baths at hundreds of sacred shrines.

- It is the veil between us and the Lord.

अंतरि अलखु न जाई लखिआ विचि पड़दा हउमै पाई।।
माइआ मोहि सभो जगु सोइआ इहु भरमु कहहु किउ जाई।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 205)

The Unseen Lord is deep within the self; He cannot be seen; the curtain of pride intervenes. In emotional attachment to Maya, all the world is asleep. Tell me, how can this doubt be dispelled?

- On its account, lust, anger etc. become prevalent.

जिन्ही नामु विसारिआ कूड़े कहण कहंनहि।।
पंच चोर तिना घरु मुहनहि हउमै अंदरि संन्हि।।

-- आदि ग्रन्थ (बिलावल की वार म० 3, पृ० 854)

Those who forget Naam, the Name of the Lord, are said to be false. The five thieves plunder their homes, and vanity breaks in.

Demerits of *Haumai.*

- It is the cause of bondage in karma**s.**

हउमै एहा जाति है हउमै करम कमाहि।।
हउमै एई बंधना फिरि फिरि जोनी पाहि।।

-- आदि ग्रन्थ (आसा की वार म० 1, पृ० 466)

This is the nature of pride, that people perform their actions in vanity. This is the bondage of pride, that time and time again, they are reborn.

मनमुख करम कमावणे हउमै जलै जलाइ।।
जमणु मरणु न चूकई फिरि फिरि आवै जाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 68)

The self-willed Manmukhs perform religious rituals, but they are burnt down by their selfishness and conceit. Their births and deaths do not cease; over and over again, they come and go in reincarnation.

- It entangles one in the Cycle of Birth-Death.

हउमै विचि जगु बिनसदा मरि जमै आवै जाइ।।
मनमुख सबदु न जाणनी जासनि पति गवाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 33)

Engrossed in egotism and pride, the world perishes. It dies and is re-born; it continues coming and going in reincarnation. The self-willed Manmukhs do not recognise Shabd; they forfeit their honour, and depart in disgrace.

अंदरि मैलु न उतरै हउमै फिरि फिरि आवै जावै।।
नींद विआपिआ कामि संतापिआ मुखहु हरि हरि कहावै।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 960)

The filth of one's vanity is not removed from within, and over and over again, he comes and goes in reincarnation. Engulfed in sleep, and tormented by frustrated sexual desire, he chants the Lord's Name with his mouth.

- It takes one to hell and makes one the prey of *Kaal*.

आपस कउ दीरघु करि जानै अउरन कउ लग मात।।
मनसा बाचा करमना मै देखे दोजक जात।।

-- आदि ग्रन्थ (मारू भगत नामदेव, पृ० 1105)

You believe that you yourself are great, and that others are small. Those who are false in thought, word and deed, I have seen them going to hell.

- It does not permit devotion.

इकि गावत रहे मनि सादु न पाइ।। हउमै विचि गावहि बिरथा जाइ।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 158)

Some sing on and on, but their minds do not find happiness. In vanity, they sing, but their singing is wasted uselessly.

- It can be eradicated with true devotion.

अनदिनु भगति करहि दिनु राती हउमै मोहु चुकाइआ।।
जिसु सिउ राता तैसो होवै सचे सचि समाइआ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 65)

Night and day, performing devotional worship, day and night, vanity and emotional attachment are removed. And then, attuned to Him, we become like Him, truly absorbed in the True One.

- It does not permit meditation upon *Naam, Shabd* and Truth.

हउमै विचि भगति न होवई हुकमु न बुझिआ जाइ।।
हउमै विचि जीउ बंधु है नामु न वसै मनि आइ।।
हउमै नावै नालि विरोधु है दुइ न वसहि इक ठाइ।।
हउमै विचि सेवा न होवई ता मनु बिरथा जाइ।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 560)

In pride, devotional worship cannot be performed, and the Lord's Hukam (Command) cannot be understood. In egotism, the soul is in bondage, and Naam, the Name of the Lord, does not come to abide in the mind. The Ego is opposed to the Name of the Lord; the two do not dwell in the same place. In vanity, selfless service cannot be performed, and so the soul goes unfulfilled.

Fruits of the dissipation of *Haumai.*

- The Birth-Death Cycle is erased.

जनम मरन दुखु कटीऐ हउमै ममता जाइ।।
उतम पदवी पाईऐ सचे रहै समाइ।।

-- आदि ग्रन्थ (बिहागड़ा की वार म० 3, पृ० 552)

The pains of birth and death are eradicated, and the mind is rid of vanity and self-conceit. One achieves the ultimate state, and remains absorbed in the True Lord.

- One finds Liberation and becomes *Jivan-Mukta* (Liberated-while Living).

हउमै बिखु पाइ जगतु उपाइआ सबदु वसै बिखु जाइ।।
जरा जोहि न सकई सचि रहै लिव लाइ।।
जीवन मुकतु सो आखीऐ जिसु विचहु हउमै जाइ।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1009)

Injecting the poison of vanity, the world was created; with Shabd enshrined within, the poison is eliminated. Old age cannot torment one who remains lovingly absorbed in the True Lord. He alone is called Jivan-Mukta – liberated while yet alive, from within whom, vanity is eradicated.

- The heart-lotus blooms.

सहजे सतिगुरु न सेविओ विचि हउमै जनमि बिनासु।।
रसना हरि रसु न चखिओ कमलु न होइओ परगासु।।

-- आदि ग्रन्थ (रामकली की वार म० 1, पृ० 949)

One who does not serenely serve the True Guru, loses his life in vanity. His tongue does not taste the sublime essence of the Lord, and his heart-lotus does not blossom forth.

- One finds honour at the Lord's Court.

मन रे हउमै छोडि गुमानु।।
हरि गुरु सरवरु सेवि तू पावहि दरगह मानु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 21)

O mind, renounce your egotistical pride. Serve the Lord, the Guru, the Sacred Pool, and you shall be honoured in the Court of the Lord.

- One secures the Ultimate State.

नामु जपहु नामे गति पावहु सिंमृति सासत्र नामु द्रिड़ईआ।।
हउमै जाइ त निरमलु होवै गुरमुखि परचै परम पदु पईआ।।

-- आदि ग्रन्थ (बिलावल म० 4, पृ० 834)

Chant Naam, the Name of the Lord, and through Naam, find emancipation. The Smritis and Shastras recommend Naam. Eradicating pride, one becomes pure. The Gurumukh is inspired, and obtains the supreme status.

- One meets the Lord.

करमु होवै सोई जनु पाए गुरमुखि बूझै कोई।।
नानक विचहु हउमै मारे तां हरि भेटै सोई।।

-- आदि ग्रन्थ (गूजरी म० 3, पृ० 491)

That humble being, unto whom God showers His mercy, obtains Him; how few are the Gurumukhs who understand Him. O Nanak, if one conquers his pride within, then he comes to meet the Lord.

खिनु किंचित क्रिपा करी जगदीसरि तब हरि हरि हरि जसु धिआइओ।।
जन नानक कउ हरि भेटे सुआमी दुखु हउमै रोगु गवाइओ।।

-- आदि ग्रन्थ (बैराड़ी म० 4, पृ० 719)

When the Lord of the world bestowed just a tiny bit of His mercy, for just an instant, then I meditated on the Praise of the Lord, Hari, Hari, Hari. The Lord and Master has met servant Nanak, and the pain of the sickness of egotism has been eliminated.

- One is decorated.

सतिगुरु सेवी सबदि सुहाइआ।। जिनि हरि का नामु मंनि वसाइआ।।
हरि निरमलु हउमै मैलु गवाए दरि सचै सोभा पावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 115)

I serve the True Guru; His Word (Shabd) is beautiful. Through it, the Name of the Lord comes to dwell within the mind. The Pure Lord removes the filth of egotism, and we are honoured in the True Court.

- One finds happiness.

हम अहंकारी अहंकार अगिआन मति गुरि मिलिऐ आपु गवाइआ।।
हउमै रोगु गइआ सुखु पाइआ धनु धंनु गुरू हरि राइआ।।

-- आदि ग्रन्थ (गउड़ी म० 4, पृ० 172)

I am egotistical and conceited, and my intellect is ignorant. Meeting the Guru, my selfishness and conceit have been abolished. The illness of egotism is gone and I have found peace. Blessed, blessed is the Guru, the Sovereign Lord King.

- One secures the State of Indifference.

हरि की भगति रते बैरागी चूके मोह पिआसा।।
नानक हउमै मारि पतीणे विरले दास उदासा।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 437)

The renunciates remain absorbed in devotional worship to the Lord; they are rid of emotional attachment and desire. O Nanak, how rare is that unattached servant, who conquers his ego, and remains pleased with the Lord.

- It is spurious and pointless.

मिथिआ तनु धनु कुट्मबु सबाइआ।। मिथिआ हउमै ममता माइआ।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 268)

False are body, wealth, and all relations. False are ego, possessiveness and Maya.

Haumai cannot be eradicated by Outer Means.

- By pilgrimages.

जगि हउमै मैलु दुखु पाइआ मलु लागी दूजै भाइ।।
मलु हउमै धोती किवै न उतरै जे सउ तीरथ नाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 39)

The world is polluted with the filth of egotism, suffering in pain. This filth sticks to them because of their love of duality. This filth of egotism cannot be washed away, even by taking cleansing baths at hundreds of sacred shrines.

- By verbosity of knowledge and cleverness.

पड़णा गुड़णा संसार की कार है अंदरि त्रिसना विकारु।।
हउमै विचि सभि पड़ि थके दूजै भाइ खुआरु।।

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 650)

Reading and studying are just worldly pursuits, if there is thirst and corruption within. Reading in egotism, all have grown weary; through the love of duality, they are ruined.

बाहरि भेख बहुतु चतुराई मनूआ दह दिसि धावै।।
हउमै बिआपिआ सबदु न चीन्है फिरि फिरि जूनी आवै।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 732)

Outwardly, he wears religious robes and he is very clever, but his mind wanders in the ten directions. Engrossed in ego, he does not remember the Word (Shabd); over and over again, he is reincarnated.

- By bodily means.

कांइआ साधै उरध तपु करै विचहु हउमै न जाइ।।
अधिआतम करम जे करे नामु न कब ही पाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 33)

You may torment your body with extremes of self-discipline, practice intensive meditation and hang upside-down, but your ego will not be eliminated from within. You may perform religious rituals, and still never obtain Naam, the Name of the Lord.

- By penance.

सिधा के आसण जे सिखै इंद्री वसि करि कमाइ।।
मन की मैलु न उतरै हउमै मैलु न जाइ।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 558)

Even if one learns the Yogic postures of the Siddhas, and holds his sexual energy in check, still, the filth of the mind is not removed, and the filth of egotism is not eliminated.

How can *Haumai* be eradicated?

- By God's grace and good fortune.

आपि दइआलि दइआ प्रभि धारी।। मलु हउमै बिखिआ सभ निवारी।।

-- आदि ग्रन्थ (माझ म० 4, पृ० 95)

God, the Merciful, has Himself bestowed His mercy. He has totally removed the poisonous pollution of egotism.

गुर परसादी को नामु धिआए तिसु हउमै विचहु जाइ।।

नानक जिसु पूरबि होवै लिखिआ सो गुर चरणी आइ पाइ।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 511)

By Guru's grace, one may meditate on Naam, the Name of the Lord, and egotism departs from within him. O Nanak, one who has such pre-ordained destiny, comes and falls at the Guru's Feet.

- By *Satsang* and grace of *Satguru*.

भ्रमु भउ काटि कीए निहकेवल जब ते हउमै मारी।।

जनम मरण को चूको सहसा साधसंगति दरसारी।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 207)

My doubt and fear have been taken away, and I have been made pure, since my ego was conquered. My fear of birth and death has been abolished, beholding Your Blessed Vision in the Sadh Sangat, the Company of the Holy.

हउमै रोगि सभु जगतु बिआपिआ तिन कउ जनम मरण दुखु भारी।।

गुर परसादी को विरला छूटै तिसु जन कउ हउ बलिहारी।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 735)

The entire world is afflicted by the disease of egotism. They suffer the terrible pains of birth and death. By Guru's grace, a few rare ones are saved; I am a sacrifice to those humble beings.

सतिगुर की सेवा सफलु है जे को करे चितु लाइ।।

मनि चिंदिआ फलु पावणा हउमै विचहु जाइ।।

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 644)

Service to the True Guru is fruitful and rewarding, if one performs it with his mind focused on it. The fruits of the mind's desires are obtained, and egotism departs from within.

- By the Lord residing within.

हरि सुखदाता मनि वसै हउमै जाइ गुमानु।।
नानक नदरी पाईऐ ता अनदिनु लागै धिआनु।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 512)

The Lord, Giver of peace, shall dwell in your mind, and your egotism and pride shall depart. O Nanak, when the Lord bestows His Glance of grace, then, night and day, one centres his meditation on the Lord.

- By meditating upon *Shabd*.

दुखि सुखि एहु जीउ बधु है हउमै करम कमाइ।।
बिनु सबदै भरमु न चूकई ना विचहु हउमै जाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 67)

These beings are bound by pleasure and pain; they do their deeds in egotism. Without Shabd, doubt is not dispelled, and egotism is not eliminated from within.

गुरमति साचा मनि वसै नामु भलो पति साखु।।
हउमै रोगु गवाईऐ सबदि सचै सचु भाखु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 62)

Through the Guru's Teachings, the True One abides within the mind. The Companionship of the Name brings the most excellent honour. Eradicate the disease of egotism, and chant the True Shabd, the Word of the True Lord.

मनु मैला सचु निरमला किउ करि मिलिआ जाइ।।
प्रभु मेले ता मिलि रहै हउमै सबदि जलाइ।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 755)

The mind is impure; only the True Lord is pure. So how can it merge into Him? God merges it into Himself, and then it remains merged; through His Word (Shabd), the ego is burnt away.

हउमै बिखु मनु मोहिआ लदिआ अजगर भारी।।
गरुडु सबदु मुखि पाइआ हउमै बिखु हरि मारी।।

-- आदि ग्रन्थ (मलार म० 3, पृ० 1260)

The mortal is enticed by the poison of corruption, burdened with such a heavy load. The Lord has placed the magic spell of Shabd into his mouth, and destroyed the poison of ego.

- By meditating upon *Naam*.

हउ वारी जीउ वारी आपि भगति करनि अवरा भगति करावणिआ।।
तिना भगत जना कउ सद नमसकारु कीजै जो अनदिनु हरि गुण गावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 123)

I am a sacrifice, my soul is a sacrifice, to those who hear and enshrine the Name within their minds. The Dear Lord, the True One the Highest of the High, subdues their ego and blends them with Himself.

अंमृत नामु मंनि वसाए।। हउमै मेरा सभु दुखु गवाए।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 118)

Enshrining the Ambrosial Naam, the Name of the Lord, in the mind, all the pains of egotism, selfishness and conceit are eliminated.

हरि नामो मंत्रु द्रिड़ाइदा कटे हउमै रोगु।।
नानक सतिगुरु तिना मिलाइआ जिना धुरे पइआ संजोगु।।

-- आदि ग्रन्थ (रामकली की वार म० 5, पृ० 957)

He implants the Mantra of the Lord's Name, and eradicates the illness of egotism. O Nanak, he alone meets the True Guru, who has such union pre-ordained.

- By meditating upon Truth.

गुरमुखि साचि रहिआ लिव लाए।। हउमै माइआ सबदि जलाए।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 232)

The Gurumukhs keep their consciousness lovingly centred on the Lord. Ego and Maya are burned away by the Word (Shabd).

सचु धिआइनि से सचे गुर सबदि वीचारी।।
हउमै मारि मनु निरमला हरि नामु उरि धारी।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 788)

Those who meditate on the True Lord are true; they contemplate the Guru's Word (Shabd). They subdue their ego, purify their minds, and enshrine the Lord's Name within their hearts.

सचु बाणी सचु सबदु है जा सचि धरे पिआरु।।
हरि का नामु मनि वसै हउमै क्रोधु निवारि।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 33)

When you love the Truth, your words are true; they reflect the True Word (Shabd). The Name of the Lord dwells within the mind; egotism and anger are wiped away.

- By praising the Lord's Attributes and His residing within.

गुन गावत तेरी उतरसि मैलु।। बिनसि जाइ हउमै बिखु फैलु।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 289)

Chanting His Glories, your filth shall be washed off. The all-consuming poison of ego will be gone.

लालचु छोडहु अंधिहो लालचि दुखु भारी।।
साचौ साहिबु मनि वसै हउमै बिखु मारी।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 419)

Renounce your greed – you are blind! Greed only brings pain. When the True Lord dwells within the mind, the poisonous ego is conquered.

- By accepting the Lord's Will (*Hukam* or *Bhana*)

तनु मनु सभु किछु हरि तिसु केरा दुरमति कहणु न जाए।।
हुकमु होवै ता निरमलु होवै हउमै विचहु जाए।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 753)

Body, mind, everything belongs to the Lord; but the evil-minded ones cannot even say this. If such is the Lord's Hukam (Command), then one becomes pure and spotless, and the ego is taken away from within.

- By self-knowledge.

आपु पछाणै घरि वसै हउमै त्रिसना जाइ।।
नानक निरमल ऊजले जो राते हरि नाइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 57)

Through self-realisation, people dwell within the home of their inner being; egotism and desire depart. O Nanak, those who are attuned to the Name of the Lord are immaculate and radiant.

- By knowing the Lord to be immanent.

ङंङै ङिआनु बूझै जे कोई पड़िआ पंडितु सोई।।
सरब जीआ महि एको जाणै ता हउमै कहै न कोई।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 432)

One who understands spiritual wisdom becomes a Pundit, a religious scholar. One who recognises the One Lord among all beings, does not talk of ego.

- By obtaining the Tranquil State (*Sahaj Gati*)

इकि अनदिनु भगति करहि दिनु राती राम नामु उरि धारी।।
अनदिनु राते सहजे माते सहजे हउमै मारी।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 911)

Some worship the Lord in devotion, night and day; day and night, they keep the Lord's Name enshrined in their hearts. Those, who are imbued with Him night and day, are spontaneously intoxicated with Him; they serenely conquer their ego.

- A *Gurumukh* can eradicate it, not a *Manmukh*.

सबदु न चीनै सदा दुखु हरि दरगहि पति खोइ।।
हउमै गुरमुखि खोईऐ नामि रते सुखु होइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 29)

They do not comprehend the Word (Shabd). They suffer in pain forever, and lose their honour in the Court of the Lord. The Gurumukhs shed their ego; attuned to the Name, they find peace.

हउमै ममता मोहणी मनमुखा नो गई खाइ।।
जो मोहि दूजै चितु लाइदे तिना विआपि रही लपटाइ।।

-- आदि ग्रन्थ (गूजरी की वार म० 1, पृ० 513)

By egotism and pride, the self-willed Manmukhs are enticed, and consumed. Those who centre their consciousness on duality are caught in it, and remain stuck.

- One who eradicates it, is a *Sewak* (slave), *Yogi* and *Brahm-Gyani* (Knower of *Brahman*).

बादी बिनसहि सेवक सेवहि गुर कै हेति पिआरी।।
सो जोगी ततु गिआनु बीचारे हउमै त्रिसना मारी।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 911)

The debaters waste away, while the servants serve, with love and affection for the Guru. He alone is a Yogi, who contemplates the essence of spiritual wisdom, and conquers egotism and thirst of desire.

इसु जुग महि को विरला ब्रहम गिआनी जि हउमै मेटि समाए।।
नानक तिस नो मिलिआ सदा सुखु पाईऐ जि अनदिनु हरि नामु धिआए।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 512)

In this world, one who knows God is very rare; eradicating ego, he is absorbed in God. O Nanak, meeting him, peace is obtained; night and day, he meditates on the Lord's Name.

- Only a rare one gets to eradicate it.

कलि महि प्रेत जिन्ही रामु न पछाता सतजुगि परम हंस बीचारी।।
दुआपुरि त्रेतै माणस वरतहि विरलै हउमै मारी।।

-- आदि ग्रन्थ (भैरउ म० 3, पृ० 1131)

In this Dark Age of Kali yuga, those who do not realise the Lord are goblins. In the Golden Age of Sat yuga, the Supreme Soul-Swans contemplated the Lord. In the Silver Age of Dwapar yuga, and the Bronze Age of Treta yuga, mankind prevailed, but only a rare few subdued their egos.

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22

RECITATIONS & PILGRIMAGES

(*Paath & Tirtha* पाठ, तीर्थ)

Paaths – Recitations

'***Paath*** पाठ' is the recitation and teaching of Vedas and suchlike texts. However, by mere outer reading and writing, the Lord (*Hari*) is not met with; on the contrary He stays away. In these Vedic texts are the records of the circumstances of the spiritual journeys of *Rishi*s, *Muni*s and *Mahatma*s. Whatever transpired in their experience during these, they recorded in the scriptural texts or someone else wrote down their precious sayings in books. Although, by memorizing or reciting the circumstances of something, leads to the occurrence of thought related to them, but cannot lead to its perception. Likewise, the self-study of scriptural texts cannot lead us to that ideal. The soul and the Oversoul (Supreme Lord) are far removed from the reach of mind-intellect. Writing, reading, contemplation are subjects of mind and intellect, and beyond it, their reach does not stretch. Hence, the Upanishad says that God is neither to be had by reading, contemplating Vedas, nor by listening to them much, because the knowledge of the soul cannot be had by means of the mind and intellect. It is not a subject of speaking-hearing. 'Katha Upanishad' says that the knowledge of the soul is not had from the Vedas,

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा ववृणुते तनूँ स्वाम्।।

-- कठोपनिषद् (1:2:23)

Yama: This Atman cannot be attained by study of the Vedas, nor by intelligence, nor by much hearing. He, whom the Self chooses,

by him the Self can be gained. To him, this Atman reveals Its true nature.

According to the 'Mundaka Upanishad', knowledge is of two kinds: the higher *Para Vidya* (Knowledge of the Beyond or *Ilm-e-Batini*) and the lower *Apara Vidya* (Knowledge of this world or *Ilm-e-Zahiri*).

द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च
तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते।।

-- मुण्डकोपनिषद् (4-5)

The lower knowledge consists of all textual knowledge – the four Vedas, the science of pronunciation etc., the code of rituals, grammar, etymology, metre and astrology. The higher knowledge is by which the immutable and the imperishable Atman is realised, which knowledge brings about the direct realisation of the Supreme Reality, the source of All. The knowledge of the Atman is very subtle; it cannot be obtained out of one's own effort; the Atman cannot be tranquilly apprehended by mere intellectual equipments.

The 'Rig Veda' says,

ऋचो अक्षरे परमे व्योमन्यस्मिन्देवा अधि विश्वे निषेदुः।
यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते।।

-- ऋग्वेद (1:164:39)

Riks (holy praise-songs) of the Vedas are in imperishable Supreme Ether, in which all gods are seated above. What will he do with the hymn of the Veda, who does not know its theme—the Eternal in the Supreme region, in which the Devas dwell? But those who have come to know That, are perfect.

In the 'Katha Upanishad' and the 'Mundaka Upanishad', it is fully clarified and explained that the true import of the Vedas cannot be comprehended by reason, evidence or debate; it can only be comprehended by a *Guru*'s teaching, the teaching of the one who has secured His *Darshan*, because the soul is subtler than subtle. It cannot be had by reading the Vedas, by tussling with the intellect or by hearing or learning. Instead, the one whose mind is free of the desires of the world and the

influence of happiness-sorrow, and upon whom the grace of the Truth-manifest Creator-Lord is present, he alone has His *Darshan*.

Khwaja Hafiz also says the same thing:

ता फ़ज़लो इलम बबीनी बे मारफ़त निशीनी।
यक नुकता बिगोयम खुद रा मबीं कि कुसती।।

Until you will remain stuck in reading-writing, you will not receive true knowledge. I give you a subtle point of consideration: if you should discard your ego, you will be liberated.

Gurbani also says the same thing: that by mere reading of scriptures, the worry of the heart does not vanish. If only would you become still within, then you would realise the Lord alongside. By reading these, one does not get salvation. Only one who does remembrance of the Single Letter (*Ek Akshar*), he acquires such a state. Such a person is of unsullied understanding.

बेद कतेब इफतरा भाई दिल का फिकरु न जाइ।।
टुकु दमु करारी जउ करहु हाजिर हजूरि खुदाइ।।
बंदे खोजु दिल हर रोज ना फिरु परेसानी माहि।।
इह जु दुनीआ सिहरु मेला दसतगीरी नाहि।।

-- आदि ग्रन्थ (तिलंग भगत कबीर, पृ० 727)

The Vedas and the Scriptures are only make-believe, O Siblings of Destiny; they do not relieve the anxiety of the heart. If you will only centre yourself on the Lord, even for just a breath, then you shall see the Lord face-to-face, present before you. O human being, search your own heart every day, and do not wander around in confusion. This world is just a magic-show; no one will be holding your hand.

बेद कतेब सिंमृति सभि सासत इन्ह पड़िआ मुकति न होई।।
एकु अखरु जो गुरमुखि जापै तिस की निरमल सोई।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 747)

One may read all the books of the Vedas, the Bible, the Smritis and the Shastras, but they will not bring liberation. One who, as Gurumukh, chants the One Word, acquires a spotlessly pure reputation.

May you get to read all the books in all the libraries of the world or spend your entire life-span in reading, you shall yet not get the understanding of this subject, because the intellect cannot provide the knowledge of that entity, which can only be acquired by experience.

पड़ि पड़ि गडी लदीअहि पड़ि पड़ि भरीअहि साथ।।
पड़ि पड़ि बेड़ी पाईऐ पड़ि पड़ि गडीअहि खात।।
पड़ीअहि जेते बरस बरस पड़ीअहि जेते मास।।
पड़ीऐ जेती आरजा पड़ीअहि जेते सास।।
नानक लेखै इक गल होरु हउमै झखणा झाख।।

-- आदि ग्रन्थ (आसा की वार म० 1, पृ० 467)

You may read and read loads of books; you may read and study vast multitudes of books. You may read and read boat-loads of books; you may read and read and fill pits with them. You may read them year after year; you may read them as many months are there are. You may read them all your life; you may read them with every breath. O Nanak, only one thing is of any account: everything else is useless babbling and idle talk in ego.

By exoteric reading and writing and entering into arguments, one does not get rid of perversities such as lust, anger, etc.; instead, the ego only gets enhanced.

पाठु पड़िओ अरु बेदु बीचारिओ निवलि भुअंगम साधे।।
पंच जना सिउ संगु न छुटकिओ अधिक अह्मबुधि बाधे।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 641)

They read scriptures, and contemplate the Vedas; they practice the inner cleansing techniques of Yoga, and control of the breath. But they cannot escape from the company of the five passions; they are increasingly bound to egotism.

In Gurbani, the act of reading-writing has been called the "worldly pursuit", which only increases craving. Due to ego, all have become exhausted, but have yet remained aggreived.

पड़णा गुड़णा संसार की कार है अंदरि त्रिसना विकारु।।
हउमै विचि सभि पड़ि थके दूजै भाइ खुआरु।।

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 650)

Reading and studying are just worldly pursuits, if there is thirst and corruption within. Reading in egotism, all have grown weary; through the love of duality, they are ruined.

The world has become exhausted by reading, but this has not provided satisfaction; instead, the interior remains smouldering, the doubts from within do not get resolved, and the hue and cry does not end.

पड़ि थके संतोखु न आइओ अनदिनु जलत विहाइ।।

कूक पूकार न चुकई ना संसा विचहु जाइ।।

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 647)

They have grown weary of reading scriptures, but still, they do not find contentment, and they pass their lives burning, night and day. Their cries and complaints never end, and doubt does not depart from within them.

Reading is good, because it is but the first step on to Spirituality, by which, we can get some thought of our ideal. However, by mere reading, the inner darkness cannot be dispelled.

पढ़े किताबां लाइओ डेर बाहर चानण, विच्च हनेर।।

-- बुल्लेशाह

By reading books, you may create plenty of light on the outside; but within, there remains darkness.

By reading, the grime of the mind does not get wiped off; instead, the mind begins to dance due to one's cleverness, and keeps one away from realisation.

पड़िऐ मैलु न उतरै पूछहु गिआनीआ जाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 39)

This filth is not removed by studying. Go ahead, and ask the wise ones.

पड़ि पड़ि पोथी सिंमृति पाठा।। बेद पुराण पड़ै सुणि थाटा।।

बिनु रस राते मनु बहु नाटा।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 226)

You may read, recite and study the scriptures, the Smritis, Vedas and Puranas; but without being imbued with the Lord's Essence, the mind wanders endlessly.

Until and unless the mind does not become still, and the intellect is also stable, whose main treatment is the "Extract of *Naam*" (*Naam-Ras* नाम–रस), the Lord is not found. Without *Guru* and *Guru*'s *Shabd*, the essence is not acquired. By mere recitation, this Wealth is not had.

पंडित पड़ि पड़ि मोनी भुले दूजै भाइ चितु लाइआ।।
जोगी जंगम संनिआसी भुले विणु गुर ततु न पाइआ।।

-- आदि ग्रन्थ (बिलावल की वार म० 3, पृ० 852)

The Pundits, the religious scholars and the silent sages read and debate in confusion; their consciousness is centred on the love of duality. The Yogis, wandering pilgrims and Sannyasis are deluded; without the Guru, they do not find the essence of reality.

पुसतक पाठ बिआकरण वखाणै संधिआ करम तिकाल करै।।
बिनु गुर सबद मुकति कहा प्राणी राम नाम बिनु उरझि मरै।।

-- आदि ग्रन्थ (भैरउ म० 1, पृ० 1127)

The mortal may read scriptures, study grammar and say his prayers three times a day. Without the Word (Shabd) of the Guru, where is liberation, O mortal? Without the Lord's Name, the mortal is entangled and dies.

For the purpose of securing the high status of the soul, books cannot be of help; like the bee, the world dies in their grip.

ख़बर ज़े ज़िंदा दिली नेसत ऐहले मदरसा रा।
कि दिल बसाने मगस दर किताब में मीरद।।

What do the seminaries know of being joyful? Our heart, like the honey-bee, dies buried in books.

Tulsi Sahib says,

पढ़ना लिखना चातुरी यिह तो बात सहैल।
गगन चढ़न मन बस करन यही बास मुशकल।।

-- तुलसी साहिब

Reading, calculating, cleverness – all these are easy. What is difficult is ascending the sky and controlling the mind.

Gurbani says that the true recitation is that with which one is benefitted from the Essential Knowledge (*Tattwa Gyan* तत्त्व–ज्ञान) and can take us to the Tenth Door. Such a compre-

hensive knowledge cannot be had without the Sermon of the *Satguru* and His *Sewa*. The essence of recitation is merely that there be devotion to the One *Akaal Purush*. Such a recitation alone is good. However, to link up with the Lord (*Hari*) is extremely essential. The first thing is only to discuss the Beloved, while the latter is about Uniting with Him. Hence, one ought to sit at the Lotus feet of a Perfect Master and acquiring the Key of the Reality, meet up with the Lord. By outer recitation, neither is the filth of the mind removed, nor is the mind brought under control, without devotion. One should disregard the world. Should it calumniate you, do not worry. Merge the soul within with the Oversoul (Lord).

कबीर मै जानिओ पड़िबो भलो पड़िबे सिउ भल जोगु।।
भगति न छाडउ राम की भावै निंदउ लोगु।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1366)

Says Kabir, at first, I thought learning was good; then I thought Yoga was better. I shall never abandon devotional worship of the Lord, even though people may slander me.

The essence of all *Paath*s is to offer devotion to the Limitless True Lord. It is better to do Yoga of devotion, rather than to merely read the scriptures.

जप तप संजम पाठ पुराणु।। कहु नानक अपरंपर मानु।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 223)

Chanting, meditation, austere self-discipline and the reading of the Puranas, says Nanak, are contained in surrender to the Limitless Lord.

The True *Paath* is *Naam*, with which, one acquires essential knowledge by reaching the Tenth Door.

चीन्है ततु गगन दस दुआर।। हरि मुखि पाठ पड़ै बीचार।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 355)

Become aware of reality, in the Sky of the Tenth Gate; read aloud the Lord's Word, and contemplate it.

सो पड़िआ सो पंडितु बीना गुर सबदि करे वीचारु।।
अंदरु खोजै ततु लहै पाए मोख दुआरु।।
गुण निधानु हरि पाइआ सहजि करे वीचारु।।
धंनु वापारी नानका जिसु गुरमुखि नामु अधारु।।

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 650)

He alone is educated, and he alone is a wise Pundit, who contemplates the Guru's Word (Shabd). He searches within himself, and finds the true essence; he finds the Door of Salvation. He finds the Lord, the treasure of excellence, and peacefully contemplates Him. Blessed is the trader, O Nanak, who, as Gurumukh, takes the Name as his only Support.

मै हरि हरि नामु अधारु रमईआ।।
खिनु पलु रहि न सकउ बिनु नावै गुरमुखि हरि हरि पाठ पड़ईआ।।

-- आदि ग्रन्थ (बिलावल म० 4, पृ० 833)

I take the Support of the Name of the Lord, Hari, Hari. I cannot live, for a moment, even for an instant, without the Name of the Lord; the Gurumukh reads the Sermon of the Lord, Hari, Hari.

Complete knowledge cannot be had without a Perfect Master (*Poora Guru* पूरा गुरु), may you do reading as much as possible.

सिंमृति सासत्र पड़हि पुराणा।। वादु वखाणहि ततु न जाणा।।
विणु गुर पूरे ततु न पाईऐ सच सूचे सचु राहा हे।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1032)

They read the Smritis, the Shastras and the Puranas; they argue and debate, but do not know the essence of reality. Without the Perfect Guru, the essence of reality is not obtained. The true and pure beings walk the Path of Truth.

दस अठ लीखे होवहि पासि।। चारे बेद मुखागर पाठि।।
पुरबी नावै वरनां की दाति।। वरत नेम करे दिन राति।।
काजी मुलां होवहि सेख।। जोगी जंगम भगवे भेख।।

को गिरही करमा की संधि।। बिनु बूझे सभ खड़ीअसि बंधि।।

-- आदि ग्रन्थ (बसंत म० 1, पृ० 1169)

One may have the eighteen Puranas written in his own hand; he may recite the four Vedas by heart, and take ritual baths at holy festivals and give charitable donations; he may observe the ritual fasts, and perform religious ceremonies day and night. He may be a Qazi, a Mullah or a Sheikh, a Yogi or a wandering hermit wearing saffron-coloured robes; he may be a householder, working at his job; but without understanding the essence of devotional worship, all people are eventually bound and gagged, and driven along by the Messenger of Death.

Vedas-Shastras, etc. do not have any value for Spirituality. They only constitute outer worldly deeds.

दीवा बलै अंधेरा जाइ।। बेद पाठ मति पापा खाइ।।
उगवै सूरु न जापै चंदु।। जह गिआन प्रगासु अगिआनु मिटंतु।।
बेद पाठ संसार की कार।। पड़हि पड़हि पंडित करहि बीचार।।
बिनु बूझे सभ होइ खुआर।। नानक गुरमुखि उतरसि पारि।।

-- आदि ग्रन्थ (सूही की वार म० 1, पृ० 791)

When the lamp is lit, the darkness is dispelled; reading the Vedas, sinful intellect is destroyed. When the sun rises, the moon is not visible. Wherever spiritual wisdom appears, ignorance is dispelled. Reading the Vedas is the world's occupation; the Pundits read them, study them and contemplate them. Without understanding, all are ruined. O Nanak, the Gurumukh is carried across.

Demerits of Outer *Paath.*

- The dross of the mind does not cleanse by doing Outer *Paath*, the mind does not come under control, nor does the Cycle of 8.4 million Species come to an end.

बहु बिधि करम कमावदे दूणी मलु लागी आइ।।
पड़िऐ मैलु न उतरै पूछहु गिआनीआ जाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 39)

Performing all sorts of rituals, people are smeared with twice as much filth. This filth is not removed by studying. Go ahead, and ask the wise ones.

किआ पड़ीऐ किआ गुनीऐ।। किआ बेद पुरानां सुनीऐ।।

पड़े सुने किआ होई।। जउ सहज न मिलिओ सोई।।

-- आदि ग्रन्थ (सोरठ भगत कबीर, पृ० 655)

What use is it to read, and what use is it to study? What use is it to listen to the Vedas and the Puranas? What use is reading and listening, if celestial peace is not attained?

- By outer reading and debating, the perversities such as lust, anger, etc. are not rid of; craving increases, worldly involvement increases, but peace, satisfaction is not had, and the life goes waste.

पाठु पड़िओ अरु बेदु बीचारिओ निवलि भुअंगम साधे।।

पंच जना सिउ संगु न छुटकिओ अधिक अह्मबुधि बाधे।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 641)

One reads scriptures, and contemplate the Vedas; one practices the inner cleansing techniques of Yoga, and control of the breath, but cannot escape from the company of the five passions; they are increasingly bound to egotism.

वादु पड़ै रागी जगु भीजै।। त्रै गुण बिखिआ जनमि मरीजै।।

राम नाम बिनु दूखु सहीजै।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 905)

The world reads the arguments, and is softened only by music. In the three modes and corruption, they are born and die. Without the Lord's Name, they endure suffering and pain.

दिसंतरु भवै पाठ पड़ि थाका त्रिसना होइ वधेरै।।

काची पिंडी सबदु न चीनै उदरु भरै जैसे ढोरै।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1012)

Wandering in foreign lands and reading scriptures, one grows weary, and his thirsty desires only increase. His perishable body does not remember the Word (Shabd); like a beast, he fills his belly.

- By outer *Paath*, knowledge of the True *Shabd* is not had. Such a knowledge is had only by a *Gurumukh*.

पड़ीऐ गुनीऐ नामु सभु सुनीऐ अनभउ भाउ न दरसै।।
लोहा कंचनु हिरन होइ कैसे जउ पारसहि न परसै।।

-- आदि ग्रन्थ (रामकली भगत रविदास, पृ० 973)

They read and reflect upon all the Names of God; they listen, but they do not see the Lord, the embodiment of love and intuition. How can iron be transformed into gold, unless it touches the Philosopher's Stone?

सिंमृति सासत्र बहुतु बिसथारा।। माइआ मोहु पसरिआ पासारा।।
मूरख पड़हि सबदु न बूझहि गुरमुखि विरलै जाता हे।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1053)

The great volumes of the Smritis and the Shastras only extend the extension of attachment to Maya. The fools read them, but do not understand the Word (Shabd). How rare are those who, as Gurumukh, understand.

पड़ि पड़ि भूलहि चोटा खाहि।। बहुतु सिआणप आवहि जाहि।।
नामु जपै भउ भोजनु खाइ।। गुरमुखि सेवक रहे समाइ।।

-- आदि ग्रन्थ (धनासरी म० 1, पृ० 686)

Reading and studying, one becomes confused, and suffers punishment. By great cleverness, one is consigned to coming and going in reincarnation. One who chants Naam, the Name of the Lord, and eats the food of the Fear of God becomes Gurumukh, the Lord's servant, and remains absorbed in the Lord.

Tirthas – Pilgrimages

The Sanskrit word, '*Tirtha* तीर्थ', like the word, '*Avatar*', has '*Tri* तृ' for its root, which means 'to be redeemed', i.e., that sacred place, which enables people to cross the 'Ocean of the World'. Examples being: Mathura, Vrindavan, Kashi, Dwarika etc. for the Hindus and Sri Amritsar, Nankana Sahib, Panja Sahib for the Sikhs. Likewise, for the Christians and Jews, are Jerusalem and Bethlehem in Palestine, and for the Muslims, Mecca and Medina in Saudi Arabia, where they go

for the anuual Hajj. However, by going to the jungles, mountains, deserts, no one has ever met the Lord, and never will, as Kabir Sahib says,

कबीर हज काबे हउ जाइ था आगै मिलिआ खुदाइ।।
सांई मुझ सिउ लरि परिआ तुझै किनहि फुरमाई गाइ।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1375)

Kabir, I was going on a pilgrimage to Mecca, and God met me on the way. He scolded me and asked, "Who told you that I am only there?"

Should we glance at the *Tirtha*s, we realise that the *Tirtha*s came to be constructed where some *Rishi-Muni-Mahatma* sat down to meditate. In Mathura-Vrindavan, it was Lord Krishna; in Amritsar-Tarn Taran, it was Guru Arjan Dev; in Nankana Sahib, Guru Nanak Dev resided; in Makkah-Medina Hazrat Mohammad; in Jerusalem, Jesus Christ. The tale of the forming of the *Tirtha*s shows that they came into existence on account of *Avatar*s, *Rishis-Muni*s, *Sadhus-Sant*s, *Pirs-Paigambar*s, etc.; wherever they sat, *Tirtha* came into being. Hence, Gurbani tells us that as many as there have been the Lord's devotee-Sants, all the sixty-eight *Tirtha*s do obeisance to them.

जितने भगत हरि सेवका मुखि अठसठि तीरथ तिन तिलकु कढाइ।।
जनु नानकु तिन कउ अनदिनु परसे जे क्रिपा करे हरि राइ।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 733)

All of the devotees and servants of the Lord have the tilak, the ceremonial mark, applied to their foreheads at the sixty-eight sacred shrines of pilgrimage. Slave Nanak shall touch their feet night and day, if the Lord, the King, grants His grace.

If the *jiva* does not come under the shelter of *Satguru*, his ignorance and delusion does neither get removed, nor is he liberated.

अठसठि मजनु करि इसनाना भ्रमि आए धर सारी।।
अनिक सोच करहि दिन राती बिनु सतिगुर अंधिआरी।।

-- आदि ग्रन्थ (गूजरी म० 5, पृ० 495)

Even if one takes cleansing baths at the sixty-eight sacred shrines of pilgrimage, and wanders over the whole planet, and performs all the rituals of purification day and night, still, without the True Guru, there is only darkness.

तट तीरथ भवे सभ धरना।। से उबरे जि सतिगुर की सरना।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 394)

One wanders over the entire planet, on pilgrimages to the banks of sacred rivers. But one alone is saved, who seeks the Sanctuary of the True Guru.

The *Tirtha*s in the jungles and on river banks or any other place of seclusion cannot be be fruitful, if the mind is not within control. The inner grime does not get cleansed by doing *Tirtha*s.

अंदरहु झूठे पैज बाहरि दुनीआ अंदरि फैलु।।
अठसठि तीरथ जे नावहि उतरै नाही मैलु।।
जिन्ह पटु अंदरि बाहरि गुदडु ते भले संसारि।।
तिन्ह नेहु लगा रब सेती देखन्हे वीचारि।।

-- आदि ग्रन्थ (आसा की वार म० 1, पृ० 473)

Those who are false within, and honourable on the outside, are very common in this world. Even though they may bathe at the sixty-eight sacred shrines of pilgrimage, still, their filth does not depart. Those who have silk on the inside and rags on the outside, are the good ones in this world. They embrace love for the Lord, and contemplate beholding Him.

Hence, he, who has controlled the mind, has done thousands of *Tirtha-yatra*s (journeys to pilgrimages). Khwaja Hafiz of Shiraz says,

दिल बदस्त आवर कि हज्जे–अकबर अस्त।
अज़ हिज़ारान का'बा यक दिल बेहतर अस्त।।

-- ख़्वाजा हाफ़िज़

To win the heart of others (by serving them) is greatest Hajj, it is better than doing thousands of Hajjs and Ka'abas.

In Gurbani, it is stated that you may do *Tirtha-yatra*s, keep *Vrata*s (fasts) but if the mind is not in control, then know the truth that all these acts are fruitless.

तीरथ करै ब्रत फुनि राखै नह मनूआ बसि जा को।।
निहफल धरमु ताहि तुम मानहु साचु कहत मै या कउ।।

-- आदि ग्रन्थ (बिलावल म० 9, पृ० 831)

One bathes at sacred shrines of pilgrimage, and adheres to fasts, but has no control over his mind. Know that such religion is useless to such a one. I speak the Truth for his sake.

By merely journeying to the *Tirtha*s, neither is the mind cleansed, nor are the ailments cured. One goes empty there, and returns empty as well. Sheikh Sa'adi says,

खरे–ईसा गरश बा मक्का बरंद।। चूं बीआयद हनूज़ खर बाशद।।

-- शेख़ सा'दी

Should the ass of Jesus Christ's ride ever go to Mecca for the Hajj, it would still remain a complete ass as before.

If the mind is dirty,

मनि मैलै सभु किछु मैला तनि धोतै मनु हछा न होइ।।
इह जगतु भरमि भुलाइआ विरला बूझै कोइ।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 558)

When the mind is filthy, everything is filthy; by washing the body, the mind is not cleaned. This world is deluded by doubt; how rare are those who understand this.

There is filth within the man. He cannot go to heavens like *Vaikunth* by bathing at the *Tirtha*s. Merely by making a show to the people will not help, because the Lord is not ignorant; He is omniscient.

Updesh उपदेश - Discourse.

सचु तीरथि नावहु हरि गुण गावहु।। ततु वीचारहु हरि लिव लावहु।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1030)

Bathe at the sacred shrine of Truth, and sing the Glorious Praises of the Lord. Reflect upon the Essence of Reality, and lovingly focus your consciousness on the Lord.

State of affairs of *Tirthas* at present.

तीरथि जाउ त हउ हउ करते।। पंडित पूछउ त माइआ राते।।
सो असथानु बतावहु मीता।। जा कै हरि हरि कीरतनु नीता।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 385)

Journeying to sacred shrines of pilgrimage, I see the mortals acting in ego. If I ask the Pundits, I find them tainted by Maya. Show me that place, O friend, where the Kirtan of the Lord's Praises are forever sung.

Demerits of Outer *Tirthas*.

- All nine *Khandas* (Regions of the Earth), river-banks and pilgrimages are under *Maya*'s control. One cannot escape *Maya* through reading scriptures.

धुर की भेजी आई आमरि।। नउ खंड जीते सभि थान थनंतर।।
तटि तीरथि न छोडै जोग संनिआस।। पड़ि थाके सिंमृति बेद अभिआस।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 371)

In the beginning, she (Maya) was sent as a helper, but she has overwhelmed the nine continents, all places and interspaces. She has not spared even the river banks, the sacred shrines of pilgrimage, the Yogis and Sannyasis, or those who tirelessly read the Smritis and study the Vedas.

- *Tirthas* and all charity are worthless without Truth and the shelter of *Rama* (Lord). By these, the *Jiva* does not obtain the Highest State.

जपु तपु संजमु साधीऐ तीरथि कीचै वासु।।
पुंन दान चंगिआईआ बिनु साचे किआ तासु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 56)

You may chant and meditate, practice austerities and self-restraint, and dwell at sacred shrines of pilgrimage; you may give donations to charity, and perform good deeds, but without the True One what is the use of it all?

कहा भइओ तीरथ ब्रत कीए राम सरनि नही आवै।।

जोग जग निहफल तिह मानउ जो प्रभ जसु बिसरावै।।

-- आदि ग्रन्थ (बिलावल म० 9, पृ० 830)

Of what use are sacred shrines of pilgrimage, if one does not enter the Sanctuary of the Lord? Know that Yoga and sacrificial feasts are fruitless, if one forgets the Praises of God.

तीरथि नाइ अरु धरनी भ्रमता आगै ठउर न पावै।।

ऊहा कामि न आवै इह बिधि ओहु लोगन ही पतीआवै।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 216)

Those who bathe at sacred shrines of pilgrimage, and wander over the earth, find no place of rest hereafter. There, these are of no use at all. By these things, they only please other people.

- Until the mind is brought under control, all *Tirtha*s are worthless and the *Jiva* hastens to *Yamapur* (Death Region).

पाप करहि पंचां के बसि रे।। तीरथि नाइ कहहि सभि उतरे।।

बहुरि कमावहि होइ निसंक।। जम पुरि बांधि खरे कालंक।।

-- आदि ग्रन्थ (प्रभाती म० 5, पृ० 1348)

They commit sins, under the influence of the five thieves. They bathe at sacred shrines, and claim that everything has been washed off. Then they commit them again, without fear of the consequences. The sinners are bound and gagged, and taken to the City of Death.

भेखधारी भेख करि थके अठिसठि तीरथ नाइ।।

मन की सार न जाणनी हउमै भरमि भुलाइ।।

-- आदि ग्रन्थ (सोरठ की वार म० 4, पृ० 644)

The impersonators have grown weary of wearing false costumes, and bathing at the sixty-eight sacred shrines. They do not know the state of their own minds; they are deluded by doubt and egotism.

What is True *Tirtha*?

- True *Tirtha* is knowledge, *Shabd* and *Naam*, by which, the grime is removed and Eternal Life is obtained. It makes the degenerate pure and holy.

गुरु दरीआउ सदा जलु निरमलु मिलिआ दुरमति मैलु हरै।।
सतिगुरि पाइऐ पूरा नावणु पसू परेतहु देव करै।।

-- आदि ग्रन्थ (प्रभाती म० 1, पृ० 1329)

The Guru is the River, from which the Pure Water is obtained forever; it washes away the filth and pollution of evil-mindedness. Finding the True Guru, the perfect cleansing bath is obtained, which transforms even beasts and ghosts into gods.

गुरदेव तीरथु अंमृत सरोवरु गुर गिआन मजनु अपरंपरा।।
गुरदेव करता सभि पाप हरता गुरदेव पतित पवित करा।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 250)

The Divine Guru is the sacred shrine of pilgrimage, and the pool of Divine Ambrosia; bathing in the Guru's wisdom, one experiences the Infinite. The Divine Guru is the Creator, and the Destroyer of all sins; the Divine Guru is the Purifier of sinners.

- True *Tirtha* is *Guru* and *Rama* (Lord).

संत जना मिलु संगती गुरमुखि तीरथु होइ।।
अठसठि तीरथ मजना गुर दरसु परापति होइ।।

-- आदि ग्रन्थ (सोरठ म० 1, पृ० 597)

For the Gurumukh, meeting with the Society of the Sants is like making a pilgrimage to a sacred shrine. The benefit of bathing at the sixty-eight sacred shrines of pilgrimage is obtained by the Blessed Vision of the Guru's Darshan.

हरि जलु निरमलु मनु इसनानी मजनु सतिगुरु भाई।।
पुनरपि जनमु नाही जन संगति जोती जोति मिलाई।।

-- आदि ग्रन्थ (गूजरी म० 1, पृ० 505)

The Lord is the immaculate water; the mind is the bather, and the True Guru is the bath attendant, O Siblings of Destiny. That humble being who joins the Sat Sangat shall not be consigned to reincarnation again; his light merges into the Light.

Where is True *Tirtha*?

- True *Tirtha* is Within us.

अंमृतु नीरु गिआनि मन मजनु अठसठि तीरथ संगि गहे।।
गुर उपदेसि जवाहर माणक सेवे सिखु सो खोजि लहै।।

-- आदि ग्रन्थ (प्रभाती म० 1, पृ० 1328)

One who bathes in the Ambrosial Water of spiritual wisdom, takes with him the virtues of the sixty-eight sacred shrines of pilgrimage. The Guru's Teachings are the gems and jewels; the Sikh, who serves Him searches and finds them.

तीरथ देखि न जल महि पैसउ जीअ जंत न सतावउगो।।
अठसठि तीरथ गुरू दिखाए घट ही भीतरि न्हाउगो।।

-- आदि ग्रन्थ (रामकली भगत नामदेव, पृ० 973)

I do not go to see sacred shrines of pilgrimage, or bathe in their waters; I do not bother any beings or creatures. The Guru has shown me the sixty-eight places of pilgrimage within my own heart, where I now take my cleansing bath.

Bathing (*Snan* स्नान) at the *Tirthas*.

- By outer baths the mind's grime and disease does not go away.

अंतरि मैलु जे तीरथ नावै तिसु बैकुंठ न जानां।।
लोक पतीणे कछू न होवै नाही रामु अयाना।।
पूजहु रामु एकु ही देवा।। साचा नावणु गुर की सेवा।।
जल कै मजनि जे गति होवै नित नित मेंडुक नावहि।।
जैसे मेंडुक तैसे ओइ नर फिरि फिरि जोनी आवहि।।

-- आदि ग्रन्थ (आसा भगत कबीर, पृ० 484)

With filth within the heart, even if one bathes at sacred places of pilgrimage, still, he shall not go to heaven. Nothing is gained by trying to please others – the Lord cannot be fooled. Worship the One Divine Lord. The true cleansing bath is service to the Guru. If salvation can be obtained by bathing in water, then what about the frog, which is always bathing in water? As is the frog, so is that mortal; he is reincarnated, over and over again.

- Bathing at *Tirthas* is giving consideration of the *Guru*, having His *Darshan*, and doing His *Sewa*, by which, mind's

grime is removed. All *Tirtha*s bow down before devotees and *Sewak*s (slaves) of *Hari* (Lord).

अंतरि गिआनु महा रसु सारा।। तीरथ मजनु गुर वीचारा।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 411)

Spiritual wisdom within is the supreme, sublime Nectar. Contemplation of the Guru is one's bathing at holy places of pilgrimage.

बैठत हरि हरि सोवत हरि हरि हरि रसु भोजनु खाता।।

अठसठि तीरथ मजनु कीनो साधू धूरी नाता।।

-- आदि ग्रन्थ (देवगंधारी म० 5, पृ० 532)

While sitting, he repeats the Lord's Name, Hari, Hari; while sleeping, he repeats the Lord's Name, Hari, Hari; he eats the Nectar of the Lord's Name as his food. Bathing in the dust of the feet of the Holy is equal to taking cleansing baths at the sixty-eight sacred shrines of pilgrimage.

- Bathing at the *Tirtha* of *Hari* (Lord), *Naam* and *Guru* is procured by good fortune.

जिन कउ लिखतु लिखे धुरि मसतकि ते गुर संतोख सरि नाते।।

दुरमति मैलु गई सभ तिन की जो राम नाम रंगि राते।।

-- आदि ग्रन्थ (गउड़ी म० 4, पृ० 169)

Those, who have such pre-ordained destiny inscribed on their foreheads, bathe in the pool of contentment of the Guru. The filth of evil-mindedness is totally washed away, from those who are imbued with the Love of the Lord's Name.

पतित पुनीत असंख होहि हरि चरनी मनु लाग।।

अठसठि तीरथ नामु प्रभ नानक जिसु मसतकि भाग।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 990)

Countless sinners are sanctified, attaching their minds to the Feet of the Lord. The merits of the sixty-eight places of pilgrimage are found in God's Name, O Nanak, when such destiny is inscribed upon one's forehead.

- Such bathing is the task of a *Gurumukh*.

हरि सरु सागरु निरमलु सोई।। संत चुगहि नित गुरमुखि होई।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 128)

The Lord is the most Pure and Sublime Ocean. The saintly Gurumukhs continually quaff at Naam, like swans pecking at pearls in the ocean.

How is *Tirtha* obtained?

- *Tirtha* is not had by travelling; instead, by taking the *Satguru*'s Shelter, the disciple receives Salvation.

कोटि तीरथ मजन इसनाना इसु कलि महि मैलु भरीजै।।
साधसंगि जो हरि गुण गावै सो निरमलु करि लीजै।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 747)

Millions of cleansing baths at sacred shrines of pilgrimage only fill the mortal with filth in this Dark Age of Kali yuga. One who sings the Glorious Praises of the Lord in the Sadh Sangat, the Company of the Holy, becomes spotlessly pure.

बरत नेम तीरथ सहित गंगा।। जलु हेवत भूख अरु नंगा।।
पूजाचार करत मेलंगा।। चक्र करम तिलक खाटंगा।।
दरसनु भेटे बिनु सतसंगा।। हठि निग्रहि अति रहत बिटंगा।।
हउ रोगु बिआपै चुकै न भंगा।। काम क्रोध अति त्रिसन जरंगा।।
सो मुकतु नानक जिसु सतिगुरु चंगा।।

-- आदि ग्रन्थ (कानड़ा म० 5, पृ० 1305)

Some go on fasts, make vows, and take pilgrimages to sacred shrines on the Ganges. They stand naked in the water, enduring hunger and poverty. They sit cross-legged, perform worship services and do good deeds. They apply religious symbols to their bodies, and ceremonial marks to their limbs. They read through the Shastras, but they do not join the Sat Sangat, the True Congregation. They stubbornly practice ritualistic postures, standing on their heads. They are afflicted with the disease of egotism, and their faults are not covered up. They burn in the fire of sexual frustration, unresolved anger and compulsive desire. He alone is liberated, O Nanak, whose True Guru is Good.

- To be at a *Tirtha* without Self-knowledge is worthless.

इकि तपसी बन महि तपु करहि नित तीरथ वासा।।
आपु न चीनहि तामसी काहे भए उदासा।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 419)

Some penitents perform penance in the forests, and some dwell forever at sacred shrines. The unenlightened people do not understand themselves – why have they become renunciates?

- *Tirtha* is obtained by bringing the Five Senses under control and raising the Soul to the 'Seat of the Soul' and devotion.

हरि चरण रिदै वसाइ तू किलविख होवहि नासु।।
पंच भू आतमा वसि करहि ता तीरथ करहि निवासु।।

-- आदि ग्रन्थ (गूजरी म० 3, पृ० 491)

Enshrine the Lord's lotus feet within your heart, and your sins shall be erased. If your soul overcomes the five elements, then you shall come to have a home at the true place of pilgrimage.

विदिआ वीचारी तां परउपकारी।। जां पंच रासी तां तीरथ वासी।।
घुंघरू वाजै जे मनु लागै।। तउ जमु कहा करे मो सिउ आगै।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 356)

Contemplate and reflect upon knowledge, and you will become a benefactor to others. When you conquer the five passions, then you shall come to dwell at the sacred shrine of pilgrimage. You shall hear the vibrations of the tinkling bells, when your mind is held steady. So what can the Messenger of Death do to me hereafter?

- The fruit of fasting is destroyed by consuming cannabis, liquor, fish and flesh.

कबीर भांग माछुली सुरा पानि जो जो प्रानी खांहि।।
तीरथ बरत नेम कीए ते सभै रसातलि जांहि।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1377)

Kabir, those mortals who consume marijuana, fish and wine – no matter what pilgrimages, fasts and rituals they follow, they will all go to hell.

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23

IDOL WORSHIP (*Moorti Pooja* मूर्ति पूजा) OUTER GARBS (*Bhesh* भेष) & ASTROLOGY (*Jyotisha* ज्योतिष)

Moorti Pooja – Idol Worship

It is very difficult to say as to when *Moorti Pooja* मूर्ति पूजा began to be popularized. Gosain Tulsidas Ji has stated in the 'Ramacharitamanas',

धिआनु प्रथम जुग मख बिधि दूजें। द्वापर परितोषत प्रभु पूजें।।
कलि केवल मल मूल मलीना। पाप पयोनिधि जन मन मीना।।

-- श्रीरामचरितमानस (1:27:2)

In the the first age of Satya yuga, by Dhyan; in the second age of Treta yuga by Yagya (fire sacrifice); and in the third, Dwapar yuga by worship, the Lord is pleased. However, the dreadful fourth age of Kali yuga, is the root of sin and filth. In it, the mind of the human being is akin to a fish in the ocean of sin.

In other words, in the *Sat yuga*, the *Rishis-Munis* used to do the Lord's devotion by only means of meditation. Then, in *Treta yuga, Dharma* become somewhat weaker and it was no longer easy to do meditation and the system of *Yagya-Homa* (*Havan*) – the Sacrificial-Oblatory fire ritual was installed. In *Dwapar yuga*, the strength of *Dharma* was reduced to half of what it was in *Sat yuga*, and the wise persons created idols for the people to focus attention upon, so that by seeing them, the attention of everyone does not wander and the mind can be stilled. That is about all of it.

Gurbani tells us the idols made of mud and stone are perishable stuff and do not possess the Basic Essence. It is on account of these inert substances, that we have forgotten our True Father, *Akaal Purush*, Supreme Lord. One can never obtain the conscious entity from these inert substances.

Kabir Sahib says,

बुत पूजि पूजि हिंदू मूए तुरक मूए सिरु नाई।।
ओइ ले जारे ओइ ले गाडे तेरी गति दुहू न पाई।।

-- आदि ग्रन्थ (सोरठ भगत कबीर, पृ० 654)

Worshipping their idols, the Hindus die; the Muslims die bowing their heads. The Hindus cremate their dead, while the Muslims bury theirs; neither finds Your true state, Lord.

All the various faiths are wandering about, lost in outer worship. The stones are *Sunn* (Void)-like inert; those that can themselves drown, how might they give salvation to its devotee?

कैसे तोहि तारि है सुनि जड़ आप डुबयो भव सागर।।
छुटि हो काल फास ते तब ही गहो सरनि जगतासर।।

-- दसम ग्रन्थ (राग कलिआन 3:1:5)

O fool! listen, how can he cause you to cross the dreadful Ocean of Sansara (world), when he himself is drowned in great ocean? You can escape the trap of death only when you catch hold of the prop of the world and take refuge in Him. (SriDasam.org p. 710)

The worship of the inert would make us inert as well. The worship of a single element by one possessing five elements (Earth, Water, Fire, Air & Ether), would take him into degradation (see Part II-A, Ch. 7: *Dhyan*). It has been clarified (see Part I-B, Ch. 9: *Satguru*) that there is no difference between the *Satguru* and *Akaal Purush*, and that it is impossible to obtain the True Lord without the *Satguru*. The Lord (*Hari*, *Prabhu*) is an extremely subtle and conscious entity. How might then, He be obtained by means of inert substance, the idol made of mud and stone? His *Darshan* can only be had by means of a conscious living Soul (*Brahm-Gyani* ब्रह्म–ज्ञानी), else never. No one has ever found the Lord within the temples, mosques, graves, shrines, nor ever will.

In the 'Gita', Lord Krishna says that on account of being hidden behind my *Yoga-Maya*, I do not appear manifested.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः।
परं भावमजानन्तो ममाव्ययमनुत्तमम्।।

-- श्रीमद्भगवद्गीता (7:24-25)

The less intelligent think that I, the Lord Shri Krishna, was formless earlier and have now assumed this personality. They do not understand the imperishable exalted nature of my personal form.

In the texts, *Paar Brahm* is stated to be beyond the five *Gyanendriyas* (senses of knowledge), viz., *Ghrana* घ्राण or *Gandh* गंध (nose), *Rasa* रस (tongue), *Chakshu* चक्षु or *Roop* रूप (eye), *Tvak* त्वक् or *Sparsh* स्पर्श (skin), and *Shrotra* श्रोत्र or *Shabd* शब्द (ear) of the five elements, and endless.

'Katha Upanishad' says,

इन्द्रियेभ्यः परा हयर्था अर्थेभ्यश्च परं मनः।
मनसस्तु परा बुद्धर्बुद्धेरात्मा महान्परः।।
महतः परमव्यक्तमव्यक्तात्पुरुषः परः।
पुरुषान्न परं कं चत्सा काष्ठा सा परा गतिः।।

Higher than the senses are the rudiments of its objects (Sukshma Bhutas – subtle elements); beyond these rudiments is the mind, higher than the mind is the great Atman, known as Mahat (great). Higher than the Atman is the Unmanifested. Beyond the Unmanifested is the all–pervading and imperceptible Being (Purusha – cosmic soul). By knowing Him, the mortal is liberated and attains immortality. Beyond the Purusha there is nothing. That is the end; that is the final goal.

-- कठोपनिषद् (1:3:10-11)

In the 'Brihadaranyaka Upanishad', the two disparate forms of *Brahm* are stated – the manifest and the unmanifest,

द्वे वाव ब्रह्मणो रूपे मूर्तं चैवामूर्तं च मर्त्यं चामृतं च स्थितं च यच्च सच्च त्यच्च।।

-- ब्रहदारण्यक उपनिषद् (2:3)

There are indeed two forms of Brahman – the material and the immaterial, the mortal and the immortal, the solid and the fluid, sat (being) and tya (that), (i.e. sat-tya, true).

In this context, the 'Vedanta Sutra' says,

प्रकृतैतावत्त्वं हि प्रतिषेधति ततोक ब्रवीति च भूयः।।

-- वेदान्त सूत्र (3:2:22)

The clause 'नेति, नेति' 'not so, not so' denies the suchness of Brahman, which forms the topic of discussion; and the text states something more than that.

In the same manner, in the 'Shanti Parva' of 'Mahabharata', Lord Krishna, deciding upon the *Bhagavat Dharma*, has explained to Muni Narada that the one who is unperceiveable, untouchable and unknowable, that *Nirguna* (devoid of the *Gunas*), is eternal, extremely subtle and non-doer.

How can the Knowledge of such a Superior Being or His attainment be possible by means of an idol of mud or stone?

True *Pooja* (worship).

- Only a Person, who is free of perversions and Joy-Sorrow duality is worthy of doing *Pooja*.

ऐसा जोगी वडभागी भेटै माइआ के बंधन काटै।।
सेवा पूज करउ तिसु मूरति की नानकु तिसु पग चाटै।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 208)

By great good fortune, such a Yogi is met, who cuts away the bonds of Maya. Nanak serves and adores this wondrous person, and kisses his feet.

- Only the *Satguru* bestows the comprehension to such a person by making him a worshipper of *Naam*.

काटि जेवरी कीओ दासरो संतन टहलाइओ।।
एक नाम को थीओ पूजारी मो कउ अचरजु गुरहि दिखाइओ।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 209)

Cutting away the halter, He has made me His slave, and now I work for the Sants. I have become a worshipper of the One Name; the Guru has shown me this amazing wonder.

- The Idol of the Lord (*Hari-Moorti* हरि–मूर्ति) is *Gurudev*, the Radiant Form of the *Satguru*. Hence, only the *Gurudev* is worthy of being worshipped.

गुरदेव दाता हरि नामु उपदेसै गुरदेव मंतु निरोधरा।।
गुरदेव सांति सति बुधि मूरति गुरदेव पारस परस परा।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 250)

The Divine Guru is the Giver, the Teacher of the Lord's Name. The Divine Guru is the Mantra which never fails. The Divine Guru is the Image of peace, truth and wisdom. The Divine Guru is the Philosopher's Stone – touching it, one is transformed.

हरि नामु ताणु हरि नामु दीबाणु हरि नामो रख करावै।।
जो चितु लाइ पूजे गुर मूरति सो मन इछे फल पावै।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 303)

The Lord's Name is His power, and the Lord's Name is His Royal Court; the Lord's Name protects Him. One who centres his consciousness and worships the Guru, obtains the fruits of his mind's desires.

False *Pooja.*

- There is no life at all in a Stone Idol. It is made up of perishable substance. It is merely the means of the priests for earning their livelihood.

पाखान गढि कै मूरति कीन्ही दे कै छाती पाउ।।
जे एह मूरति साची है तउ गड़्हणहारे खाउ।।
भातु पहिति अरु लापसी करकरा कासारु।।
भोगनहारे भोगिआ इसु मूरति के मुख छारु।।

-- आदि ग्रन्थ (आसा भगत कबीर, पृ० 479)

The sculptor carves the stone and fashions it into an idol, placing his feet upon its chest. If this stone god was true, it would devour the sculptor for this! Rice and beans, candies, cakes and cookies - the priest enjoys these, while he puts ashes into the mouth of the idol.

घर महि ठाकुरु नदरि न आवै।। गल महि पाहणु लै लटकावै।।
भरमे भूला साकतु फिरता।। नीरु बिरोलै खपि खपि मरता।।
जिसु पाहण कउ ठाकुरु कहता।। ओहु पाहणु लै उस कउ डुबता।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 739)

Within the home of his own self, he does not even come to see his Lord and Master. And yet, around his neck, he hangs a stone god. The faithless cynic wanders around, deluded by doubt. He churns water, and after wasting his life away, he dies. That stone which he calls his god, that stone pulls him down and drowns him.

कबीर ठाकुरु पूजहि मोलि ले मनहठि तीरथ जाहि।।
देखा देखी स्वांगु धरि भूले भटका खाहि।।
कबीर पाहनु परमेसुरु कीआ पूजै सभु संसारु।।
इस भरवासे जो रहे बूडे काली धार।।
कबीर कागद की ओबरी मसु के करम कपाट।।
पाहन बोरी पिरथमी पंडित पाड़ी बाट।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1371)

Kabir, some buy idols and worship them; in their stubborn-mindedness, they make pilgrimages to sacred shrines. They look at one another, and wear religious robes, but they are deluded and lost. Kabir, someone sets up a stone idol and all the world worships it as the Lord. Those who hold to this belief will be drowned in the river of darkness. Kabir, the paper is the prison, and the ink of rituals are the bars on the windows. The stone idols have drowned the world, and the pundits, the religious scholars, have plundered it on the way.

- Having been trapped in the false idols, we have disregarded the true *Hari-Moorti*.

काम क्रोध मोह बसि प्रानी हरि मूरति बिसराई।।
झूठा तनु साचा करि मानिओ जिउ सुपना रैनाई।।

-- आदि ग्रन्थ (गउड़ी म० 9, पृ० 219)

The mortal beings are held in the power of sexual desire, anger and emotional attachment; they have forgotten the Lord, the Immortal Form. The body is false, but they believe it to be true; it is like a dream in the night.

लोभ मोह माइआ ममता फुनि अउ बिखिअन की सेवा।।
हरख सोग परसै जिह नाहनि सो मूरति है देवा।।

-- आदि ग्रन्थ (गउड़ी म० 9, पृ० 220)

Greed, emotional attachment to Maya, possessiveness, the service of evil, pleasure and pain – those who are not touched by these, are the very embodiment of the Divine Lord.

- The mind does neither become still by worshipping the stone idol, nor comes under control.

आगै राखिओ साल गिरामु।। मनु कीनो दह दिस बिस्रामु।।
तिलकु चरावै पाई पाइ।। लोक पचारा अंधु कमाइ।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 887)

You place your stone god before yourself, but your mind wanders in the ten directions. You apply a ceremonial tilak mark to its forehead, and fall at its feet. You try to appease the people, and act blindly.

सिल पूजसि चक्र गणेसं।। निसि जागसि भगति प्रवेसं।।
पग नाचसि चितु अकरमं।। ए लम्पट नाच अधरमं।।
मृगि आसणु तुलसी माला।। कर ऊजल तिलकु कपाला।।
रिदै कूडु कंठि रुद्राखं।। रे लम्पट क्रिसनु अभाखं।।
जिनि आतम ततु न चीन्हिआ।। सभ फोकट धरम अबीनिआ।।
कहु बेणी गुरुमुखि धिआवै।। बिनु सतिगुर बाट प पावै।।

-- आदि ग्रन्थ (प्रभाती भगत बेणी, पृ० 1351)

You worship the stone idol, and paint ceremonial marks of Ganesha. You remain awake throughout the night, pretending to worship God. You dance, but your consciousness is filled with evil. You are lewd and depraved – this is such an unrighteous dance! You sit on a deer-skin, and chant on your mala. You put the sacred mark, the tilak, on your forehead. You wear the rosary beads of Shankar around your neck, but your heart is filled with falsehood. You are lewd and depraved – you do not chant God's Name. Whoever does not realise the essence of the soul – all his religious actions are hollow and false. Says Beni, as Gurumukh, meditate. Without the True Guru, you shall not find the Way.

हरि नामु ताणु हरि नामु दीबाणु हरि नामो रख करावै।।
जो चितु लाइ पूजे गुर मूरति सो मन इछे फल पावै।।

-- आदि ग्रन्थ (सलोक म० 4, पृ० 303)

The Lord's Name is His power, and the Lord's Name is His Royal Court; the Lord's Name protects Him. One who centres his

consciousness and worships the Guru, obtains the fruits of his mind's desires.

Bhesh – Outer Garbs

There are several types of '*Bhesh* भेष' – Yogi, Jangam, Vairagi, Sannyasi, Udaasi, Naange, etc. (see Part II-B, Ch. 14: *Vairagya*). None of these several types of Bhesh, possesses spiritual wellness. Neither are delusion, *Maya*, deceit and perversities destroyed, nor is any permanent spiritual state achieved by them. There is no benefit of Truth and devotion to be had by the means of reading-reciting texts and scriptures, *Pooja-Paath*, *karma-Dharma* and changing of *Bhesh* (outer garbs). The connection of *Bhesh* is with the body. By using camouflages to alter the outer appearance and making numerous *Bhesh*, nothing is gained except pain to the body.

बहु भेख कीआ देही दुखु दीआ।। सहु वे जीआ अपणा कीआ।।

-- आदि ग्रन्थ (आसा की वार म० 1, पृ० 467)

The more one wears religious robes, the more pain he causes his body. O my soul, you must endure the consequences of your own actions.

By making appearances, the mind does not come under control. The efforts of *Bheshdhari*, the wearer of *Bhesh*, are fruitless. Due to not knowing the essence of the mind, he cannot know himself and realise the Lord. Without achieving these states, all *Bhesh* are worthless.

भेखधारी भेख करि थके अठिसठि तीरथ नाइ।।
मन की सार न जाणनी हउमै भरमि भुलाइ।।

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 644)

The impersonators have grown weary of wearing false costumes, and bathing at the sixty-eight sacred shrines. They do not know the state of their own minds; they are deluded by doubt and egotism.

बहुते भेख करै भेखधारी।। अंतरि तिसना फिरै अहंकारी।।
आपु न चीनै बाजी हारी।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 230)

The disguisers put on their various disguises. Desire rages within them, and they carry on egotistically. They do not understand themselves, and they lose the game of life.

The chief means of salvation is '*Naam*' or '*Shabd*', without which, all *Bhesh* are hollow. The mind comes under control by means of *Naam*; hence, one should meditate upon Naam, due to which, the mind becomes unsullied and stable and the perversions are destroyed. *Naam* is the means of transcending beyond the creation of the six *chakra*s and the triple *Guna*s, which by being bestowed by the *Satguru* upon the disciple, takes him to the Pristine Home. Hence, in *Bhesh*, there is neither acquisition of the true and perfect deliverence, nor is the hunger (craving) within dissipated. Until one does not find a *Poora Satguru* (Perfect Master) for the true spiritual benefit, and the disciple does not earn the spiritual wealth in accordance with His sermon, making even millions of *Bhesh* can never be fruitful.

वरमी मारी सापु ना मरै तिउ निगुरे करम कमाहि।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 588)

Destroying the snake's hole, the snake is not killed; it is just like doing deeds without a Guru.

सतिगुरि मिलिऐ भुख गई भेखी भुख न जाइ।।
दुखि लगै घरि घरि फिरै अगै दूणी मिलै सजाइ।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 586)

Meeting with the True Guru, hunger departs; by wearing the robes of a beggar, hunger does not depart. Afflicted with pain, he wanders from house to house, and in the world hereafter, he receives double punishment.

A woman may don thousands of adornments, but if this does not please her husband, what use are these? In the same manner, if the Lord is not pleased, what is worthwhile in the *Bhesh*? It is an antique, outmoded thought that the Lord is had in *Bhesh*.

Sheikh Farid says,

फरीदा पाड़ि पटोला धज करी कम्बलड़ी पहिरेउ।।
जिन्ही वेसी सहु मिलै सेई वेस करेउ।।

-- आदि ग्रन्थ (सलोक सेख फरीद, पृ० 1383)

Farid, I have torn my clothes to tatters; now I wear only a rough blanket. I wear only those clothes, which will lead me to meet my Lord.

Upon this, Guru Amardas says,

काइ पटोला पाड़ती कम्बलड़ी पहिरेइ।।
नानक घर ही बैठिआ सहु मिलै जे नीअति रासि करेइ।।

-- आदि ग्रन्थ (सलोक सेख फरीद, पृ० 1383)

Why do you tear apart your fine clothes, and take to wearing a rough blanket? O Nanak, even sitting in your own home, you can meet the Lord, if your mind is in the right place.

So the intention should be to please; what is there in *Bhesh* itself?

Gurbani tells us that of all the *Bhesh*, the *Bhesh* of the *Grihasth* (the householder) is supreme, as it is in this, the person earns his living by toiling and helps others as well. Plenty of *Mahatma*s have been *Grihasth*as.

मनहठि जिस ते मंगणा लैणा दुखु मनाइ।।
इसु भेखै थावहु गिरहो भला जिथहु को वरसाइ।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 587)

With his stubborn mind, he begs, and grabs, and annoys those who give. Instead of wearing these beggar's robes, it is better to be a householder, and give to others.

The true welfare is not in putting on *Bhesh*; it is within the Lord's *Sumiran* (remembrance).

चेति मन महि तजि सिआणप छोडि सगले भेख।।
सिमरि हरि हरि सदा नानक तरे कई अनेक।।

-- आदि ग्रन्थ (मारू म० 5, पृ० 1007)

Remember the One Lord in your mind, renounce your clever tricks, and give up all your religious robes. Meditating in remembrance forever on the Lord, Hari, Hari, O Nanak, countless beings have been saved.

The truth is that without the glance of grace, no *Bhesh* is any good.

सभु को तेरा तूं सभना का मेरे करते तुधु सभना सिरि लिखिआ लेखु।।
जेही तूं नदरि करहि तेहा को होवै बिनु नदरी नाही को भेखु।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 735)

All belong to You, and You belong to all, O my Creator Lord; You wrote the words of destiny on the forehead of everyone. As You bestow Your Glance of grace, so are mortals made; without Your Gracious Glance, no one assumes any form.

Whether one is a *Bheshi* or *Grihasti*, should the hand of a Perfect Master be upon his head, then he is redeemed; else, *Kaal* does not abandon him.

दोनों जग थीं गए पांडे। हलवा मिला ना माँड़े।।

The Panda (priest at pilgrimage) went to both the worlds, but gathered neither the sweet dish of halwa, nor the roti-bread.

काजी सेख भेख फकीरा।। वडे कहावहि हउमै तनि पीरा।।
कालु न छोडै बिनु सतिगुर की धीरा।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 227)

The Qazis, Sheikhs and Faqirs in religious robes call themselves great; but through their egotism, their bodies are suffering in pain. Death does not spare them, without the Support of the True Guru.

Updesh उपदेश - Discourse.

जिहि बिखिआ सगली तजी लीओ भेख बैराग।।
कहु नानक सुनु रे मना तिह नर माथै भागु।।

-- आदि ग्रन्थ (सलोक म० 9, पृ० 1427)

One who has forsaken all sin and corruption, who wears the robes of neutral detachment – says Nanak, listen, mind: good destiny is written on his forehead.

By the various *Bheshs*, delusion, *Maya*, deceit, perversions are not eradicated; nor is a High State achieved. Instead, the *Bheshi*s acquire lot of ego.

अखर पड़ि पड़ि भुलीऐ भेखी बहुतु अभिमानु।।
तीरथ नाता किआ करे मन महि मैलु गुमानु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 61)

Reading their books over and over again, people continue making mistakes; they are so proud of their religious robes. But what is the use of bathing at sacred shrines of pilgrimage, when the filth of stubborn pride is within the mind?

नटूआ भेख दिखावै बहु बिधि जैसा है ओहु तैसा रे।।
अनिक जोनि भ्रमिओ भ्रम भीतरि सुखहि नाही परवेसा रे।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 403)

The actor displays himself in many disguises, but he remains just as he is. The soul wanders through countless incarnations in doubt, but it does not come to dwell in peace.

घूंघर बाधि भए रामदासा रोटीअन के ओपावा।।
बरत नेम करम खट कीने बाहरि भेख दिखावा।।
गीत नाद मुखि राग अलापे मनि नही हरि हरि गावा।।

-- आदि ग्रन्थ (मारू म० 5, पृ० 1003)

The temple dancers tie bells around their ankles to earn their living. Others go on fasts, take vows, perform the six rituals and wear religious robes for show. Some sing songs and melodies and hymns, but their minds do not sing of the Lord, Hari, Hari.

भेख करै बहुतु चितु डोलै अंतरि कामु क्रोधु अहंकारु।।
अंतरि तिसा भूख अति बहुती भउकत फिरै दर बारु।।

-- आदि ग्रन्थ (भैरउ म० 3, पृ० 1132)

The mortal wears various religious robes, but his consciousness is unsteady; deep within, he is filled with sexual desire, anger and egotism. Deep within is the great thirst and immense hunger; he wanders from door to door.

माटी एक भेख धरि नाना ता महि ब्रहमु पछाना।।
कहै कबीरा भिसत छोडि करि दोजक सिउ मनु माना।।

-- आदि ग्रन्थ (आसा भगत कबीर, पृ० 480)

The clay is one but it takes many Bhesh (forms); I recognise the One Lord within them all. Says Kabir, I have abandoned all Bhesh, and reconciled my mind to hell.

Life is wasted by donning *Bhesh* without understanding the essence of the Mind, without knowing oneself and the Lord.

अंतरु मलि निरमलु नही कीना बाहरि भेख उदासी।।
हिरदै कमलु घटि ब्रहमु न चीन्हा काहे भइआ संनिआसी।।

-- आदि ग्रन्थ (गूजरी भगत त्रिलोचन, पृ० 525)

You have not cleansed the filth from within yourself, although outwardly, you wear the dress of a renunciate. In the heart-lotus of your self, you have not recognised God – why have you become a Sannyasi?

तनि चंदनु मसतकि पाती।। रिद अंतरि कर तल काती।।
ठग दिसटि बगा लिव लागा।। देखि बैसनो प्रान मुख भागा।।

-- आदि ग्रन्थ (प्रभाती भगत बेणी, पृ० 1351)

You rub your body with sandalwood oil, and place basil leaves on your forehead. But you hold a knife in the hand of your heart. You look like a thug; pretending to meditate, you pose like a crane. You try to look like a Vaishnav, but the breath of life escapes through your mouth.

कलि भगवत बंद चिरांमं।। क्रूर दिसटि रता निसि बादं।।
नितप्रति इसनानु सरीरं।। दुइ धोती करम मुखि खीरं।।
रिदै छुरी संधिआनी।। पर दरबु हिरन की बानी।।

-- आदि ग्रन्थ (प्रभाती भगत बेणी, पृ० 1351)

You pray for hours to God, the Beautiful. But your gaze is evil, and your nights are wasted in conflict. You perform daily cleansing rituals, wear two loin-cloths, perform religious rituals and put only milk in your mouth. But in your heart, you have drawn out the sword. You routinely steal the property of others.

By donning *Bhesh*, neither is the Lord found, nor is the Mind softened.

बहु भेख करि भरमाईऐ मनि हिरदै कपटु कमाइ।।
हरि का महलु न पावई मरि विसटा माहि समाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 26)

People wear all sorts of costumes and wander all around, but in their hearts and minds, they practice deception. They do not attain the Mansion of the Lord's Presence, and after death, they sink into manure.

भेख दिखावै सचु न कमावै।। कहतो महली निकटि न आवै।।
अतीतु सदाए माइआ का माता।। मनि नही प्रीति कहै मुखि राता।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 738)

He wears religious robes, but he does not practice Truth. He says that he has found the Mansion of the Lord's Presence, but he cannot even get near it. He says that he is unattached, but he is intoxicated with Maya. There is no love in his mind, and yet he says that he is imbued with the Lord.

खट करम किरिआ करि बहु बहु बिसथार सिध साधिक जोगीआ करि जट जटा जट जाट।।
करि भेख न पाईऐ हरि ब्रहम जोगु हरि पाईऐ सतसंगती उपदेसि गुरू गुर संत जना खोलि खोलि कपाट।।

-- आदि ग्रन्थ (कानड़ा म० 4, पृ० 1297)

Some perform the six rituals and rites; the Siddhas, seekers and Yogis put on all sorts of pompous shows, with their hair all tangled and matted. Yoga – Union with the Lord God – is not obtained by wearing religious robes; the Lord is found in the Sat Sangat, the True Congregation, and the Guru's Teachings. The humble Sants throw the doors wide open.

अकल कला नह पाईऐ प्रभु अलख अलेखं।।
खटु दरसन भ्रमते फिरहि नह मिलीऐ भेखं।।
वरत करहि चंद्राइणा से कितै न लेखं।।
बेद पड़हि स्मपूरना ततु सार न पेखं।।
तिलकु कढहि इसनानु करि अंतरि कालेखं।।
भेखी प्रभू न लभई विणु सची सिखं।।
भूला मारगि सो पवै जिसु धुरि मसतकि लेखं।।
तिनि जनमु सवारिआ आपणा जिनि गुरु अखी देखं।।

-- आदि ग्रन्थ (मारू म० 5, पृ० 1098)

God is not found by intellectual devices; He is unknowable and unseen. The followers of the six orders wander and roam around wearing religious robes, but they do not meet God. They keep

the lunar fasts, but they are of no account. Those who read the Vedas in their entirety, still do not see the sublime essence of reality. They apply ceremonial marks to their foreheads, and take cleansing baths, but they are blackened within. They wear religious robes, but without the True Teachings, God is not found. One who had strayed, finds the Path again, if such pre-ordained destiny is written on his forehead. One who sees the Guru with his eyes, embellishes and exalts his human life.

Demerits of *Bheshs.*

- *Bheshis* are all doing *Mun-Hath* karmas, which are far away from Truth.

खटु दरसन कै भेखि किसै सचि समावणा।।
सचा पुरखु अलखु सबदि सुहावणा।।

-- आदि ग्रन्थ (माझ की वार म० 1, पृ० 148)

There are six pathways in the Shastras, but how rare are those who merge in the True Lord through them. The True Lord is Unknowable; through His Word (Shabd), we are embellished.

मनहठि किनै न पाइओ सभ थके करम कमाइ।।
मनहठि भेख करि भरमदे दुखु पाइआ दूजै भाइ।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 593)

No one has ever found the Lord through stubborn-mindedness. All have grown weary of performing such actions. Through their stubborn-mindedness, and by wearing their disguises, they are deluded; they suffer in pain from the love of duality.

- By doing these, the disease of ego does not vanish and the *Surat* (attention) is dissipated.

बहले भेख भवहि दिनु राती हउमै रोगु न जाई।।
पड़ि पड़ि लूझहि बादु वखाणहि मिलि माइआ सुरति गवाई।।

-- आदि ग्रन्थ (भैरउ म० 3, पृ० 1131)

Trying on all sorts of religious robes, they wander around day and night, but the disease of their egotism is not cured. Reading and studying, they argue and debate; attached to Maya, they lose their awareness.

- In these, the main substance is only *Shabd* or *Naam*, without which, there is no Salvation.

रस कस खाए पिंडु वधाए।। भेख करै गुर सबदु न कमाए।।
अंतरि रोगु महा दुखु भारी बिसटा माहि समाहा हे।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1058)

Eating tasty delicacies, he fattens up his body and wears religious robes, but he does not live to the Word (Shabd) of the Guru. Deep with the nucleus of his being is the great disease; he suffers terrible pain, and eventually sinks into the manure.

सो जोगी जुगति सो पाए जिस नो गुरमुखि नामु परापति होइ।।
तिसु जोगी की नगरी सभु को वसै भेखी जोगु न होइ।।

-- आदि ग्रन्थ (बिहागड़ा की वार म० 3, पृ० 556)

He alone is a Yogi, and he alone finds the Way, who, as Gurumukh, obtains the Naam. In the body-village of that Yogi are all blessings; this Yoga is not obtained by outward show.

पड़हि पड़हि पंडित मुोनी थके देसंतर भवि थके भेखधारी।।
दूजै भाइ नाउ कदे न पाइनि दुखु लागा अति भारी।।

-- आदि ग्रन्थ (सारंग की वार म० 4, पृ० 1246)

The pundits, the religious scholars and the silent sages read and recite until they get tired. They wander through foreign lands in their religious robes, until they are exhausted. In love with duality, they never receive the Name. Held in the grasp of pain, they suffer terribly.

इकि भसम लगाइ फिरहि भेखधारी।। बिनु सबदै हउमै किनि मारी।।
अनदिनु जलत रहहि दिनु राती भरमि भेखि भरमाई हे।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1046)

Some smear their bodies with ashes, and wander around in religious disguises. Without the Word (Shabd), who has ever subdued egotism? Night and day, they continue burning, day and night; they are deluded and confused by their doubt and religious costumes.

जोगी होवा जगि भवा घरि घरि भीखिआ लेउ।।
दरगह लेखा मंगीऐ किसु किसु उतरु देउ।।
भिखिआ नामु संतोखु मड़ी सदा सचु है नालि।।
भेखी हाथ न लधीआ सभ बधी जमकालि।।

नानक गला झूठीआ सचा नामु समालि।।

-- आदि ग्रन्थ (मारू की वार म० 3, पृ० 1089)

If I were to become a Yogi, and wander around the world, begging from door to door, then, when I am summoned to the Court of the Lord, what answer could I give? Naam, the Name of the Lord, is the charity I beg for; contentment is my temple. The True Lord is always with me. Nothing is obtained by wearing religious robes; all will be seized by the Messenger of Death. O Nanak, talk is false; contemplate the True Name.

- By disowning all *Bhesh* and cunning, doing *Sumiran* (Remembrance) of the Lord, alone leads to one's welfare.

किनही सिध बहु चेटक लाए।। किनही भेख बहु थाट बनाए।।
किनही तंत मंत बहु खेवा।। मोहि दीन हरि हरि हरि सेवा।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 913)

Some work spells using the miraculous spiritual powers of the Siddhas. Some wear various religious robes and establish their authority. Some perform Tantric spells, and chant various mantras. I am meek; I serve the Lord, Hari, Hari, Hari.

दरसनु भेख करहु जोगिंद्रा मुंद्रा झोली खिंथा।।
बारह अंतरि एकु सरेवहु खटु दरसन इक पंथा।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 939)

Yogis who follow Gorakh wear the robes of the sect; put on the ear-rings, begging wallet and patched coat. Among the twelve schools of Yoga, ours is the highest; among the six schools of philosophy, ours is the best path, they say.

बेद पुराण कथे सुणे हारे मुनी अनेका।।
अठसठि तीरथ बहु घणा भ्रमि थाके भेखा।।
साचो साहिबु निरमलो मनि मानै एका।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1008)

Reciting and listening to the Vedas and the Puranas, countless wise men have grown weary. So many in their various religious robes have grown weary, wandering to the sixty-eight sacred shrines of pilgrimage. The True Lord and Master is immaculate and pure. The mind is satisfied only by the One Lord.

जा कै रासि सरब सुख सुआमी आन न मानत भेखा।।
नानक दरस मगन मनु मोहिओ पूरन अरथ बिसेखा।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1221)

One who is blessed with the wealth of our Lord and Master, the Embodiment of Peace, does not believe in any other religious doctrine. O Nanak, one whose mind is fascinated and intoxicated with the Blessed Vision of the Lord's Darshan – his tasks are perfectly accomplished.

- May it be any type of *Bhesh*, without *Satguru*, there is no Deliverence.

जिसु जल निधि कारणि तुम जगि आए सो अंमृतु गुर पाही जीउ।।
छोडहु वेसु भेख चतुराई दुबिधा इहु फलु नाही जीउ।।

-- आदि ग्रन्थ (सोरठ म० 1, पृ० 598)

The Treasure of the Name, for which you have come into the world – that Ambrosial Nectar is with the Guru. Renounce costumes, disguises and clever tricks; this fruit is not obtained by duplicity.

खटु दरसन जोगी संनिआसी बिनु गुर भरमि भुलाए।।
सतिगुरु सेवहि ता गति मिति पावहि हरि जीउ मंनि वसाए।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 67)

The followers of the six different life-styles and world-views, the Yogis and the Sannyasis have gone astray in doubt without the Guru. If they serve the True Guru, they find the state of salvation; they enshrine the Dear Lord within their minds.

भेखी हाथ न लभई तीरथि नही दाने।।
पूछउ बेद पड़ंतिआ मूठी विणु माने ।।
नानक कीमति सो करे पूरा गुरु गिआने।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1012)

Wearing religious robes, the Lord is not obtained, nor is He obtained by giving donations at sacred shrines of pilgrimage. Go and ask the pundits of the Vedas; without faith, the world is cheated. O Nanak, he alone values the jewel, who is blessed with the spiritual wisdom of the Perfect Guru.

- There is nothing of worth in *Bhesh*. The main thing is the mercy of the Lord, which is obtained by a very fortunate *Gurumukh*.

काठ की पुतरी कहा करै बपुरी खिलावनहारो जानै।।
जैसा भेखु करावै बाजीगरु ओहु तैसो ही साजु आनै।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 206)

What can the poor wooden puppet do? The Master-Puppeteer knows everything. As the Puppeteer dresses the puppet, so is the role that the puppet plays.

अनिक भेख अरु डिआन धिआन मनहठि मिलिअउ न कोइ।।
कहु नानक किरपा भई भगतु डिआनी सोइ।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 251)

By all sorts of religious robes, knowledge, meditation and stubborn-mindedness, no one has ever met God. Says Nanak, those, upon whom God showers His mercy, are devotees of spiritual wisdom.

Jyotish – Astrology

Jyotish Shastra ज्योतिष शास्त्र is one of the six Vedangas (limbs of the Vedas). It contains the description of the influence of the movement and shuffling of the planets (*Griha* गृह) upon the lives of persons. Those *Sant*s and *Mahatma*s, who have risen beyond the region of influence of the Planets and karma, or those, who have come under their protection, upon them the planets fail to have an influence. Hence, they do not require *Jyotisha*.

साहा गणहि न करहि बीचारु।। साहे ऊपरि एकंकारु।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 904)

You calculate the auspicious days, but you do not understand that the One Creator Lord is above these auspicious days.

Thereofore, those who have taken hold of *Ekankaar*, i.e., the Highest Power, *Swami* by the grace of the *Guru*, are no longer subservient to *Jyotisha*.

Throughout the world, and especially in India, people are flocking to the Astrologers quite a lot. Gurbani tells us

that none truly knows the dates, days and seasons – only He, who has made the creation knows.

थिति वारु ना जोगी जाणै रुति माहु ना कोई।।
जा करता सिरठी कउ साजे आपे जाणै सोई।।

-- आदि ग्रन्थ (जप जी म० 1, पृ० 4)

The day and the date are not known to the Yogis, nor is the month or the season. The Creator who created this creation – only He Himself knows.

Those, who are trapped in the web of delusion and ignorance, keep pursuing the *panda*s (priest at pilgrimages) and *pundit*s, rubbing their heels for discerning journey prohibitions (*Disha Shool* दिशा–शूल), impact of the benign-malign eye (*Netra-Kunetra* नेत्र–कुनेत्र), prograde-retrograde motion of planets, etc. All these efforts are fruitless.

Gurbani says that the cruellest constellation and planet of all is the perversities of ego, by which the entire world is bonded and due to which, none is happy. Should you wish to take a recourse, it should be to save oneself from these.

हउमै सभा गणत है गणतै नउ सुखु नाहि।।
बिखु की कार कमावणी बिखु ही माहि समाहि।।
बिनु नावै ठउरु न पाइनी जमपुरि दूख सहाहि।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 36)

In egotism, all must account for their actions. In this accounting, there is no peace. Acting in evil and corruption, people are immersed in corruption. Without the Name, they find no place of rest. In the City of Death, they suffer in agony.

The *pundit*s, *panda*s, astrologers are themselves in a trap of ego, what knowledge can they provide to others?

आं कस कि खुद गुमसत किरा गहबरी कुनद।

One who is himself lost, how can he show others the way?

The True Astrologer is the *Satguru*, with whose grace, the Lord's pleasure and *Sahaj State* is procured.

The *jiva* comes into this world on account of his previous *karma*s, which have necessarily to be borne. Whatever

the Lord may wish to do, only that transpires. He may exonerate whosoever he pleases. One who has been absolved from the very Source, none can give him any sorrow; the sun, moon, stars are all powerless.

What can these impair or enhance for the man? The One Lord, Himself, is the one to give fruits of *karma* and cause their destruction. These sun, moon, stars are merely the play of the Creator, and are subservient to Him. This body is His creation as well and is in His Control. One in whom the remembrance of the Lord resides, are not impacted by the auspicious-inauspicious. Only those, who have no recollection of the Lord, are influenced by these.

सगुन अपसगुन तिस कउ लगहि जिसु चीति न आवै।।
तिसु जमु नेड़ि न आवई जो हरि प्रभि भावै।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 401)

Good omens and bad omens affect those who do not keep the Lord in the mind. The Messenger of Death does not approach those, who are pleasing to the Lord God.

One upon whom the mercy of the Lord and the grace of the *Satguru* is present, the planets and *Yama* (Lord of Death) cannot impair him in any way, as they are all under the Lord and *Satguru*'s control. Hence, only the Lord and *Satguru* are worthy of worship and honour.

More Potent than the Constellations and Planets is ego, due to which, the True Essence cannot be obtained.

झूठु न बोलि पाडे सचु कहीऐ।। हउमै जाइ सबदि घरु लहीऐ।।
गणि गणि जोतकु कांडी कीनी।। पड़ै सुणावै ततु न चीनी।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 904)

Do not tell lies, O pundit; speak the Truth. When egotism is eradicated through the Word (Shabd), then one finds His home. Calculating and counting, the astrologer draws the horoscope. He studies it and announces it, but he does not understand reality.

Previous *karma*s cannot be erased by anyone. Whatever the Lord Wills, that transpires. No one can dispense with the grace of that Merciful Being. The *Manmukh*, not having knowledge of this fact, keeps wandering after the *Pundit*s and Astrologers.

कबीर झंखु न झंखीऐ तुमरो कहिओ न होइ।।
करम करीम जु करि रहे मेटि न साकै कोइ।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1366)

Kabir, do not struggle in stubborn pride; nothing happens just because you say so. No one can erase the actions of the Merciful Lord.

लख चउरासीह भरमदे भ्रमि भ्रमि होइ खुआरु।।
पूरबि लिखिआ कमावणा कोइ न मेटणहारु।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 27)

Through 8.4 million incarnations they wander lost and confused; through all their wandering and roaming, they are ruined. They act according to their pre-ordained destiny, which no one can erase.

कबीर भली भई जो भउ परिआ दिसा गईं सभ भूलि।।
ओरा गरि पानी भइआ जाइ मिलिओ ढलि कूलि।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1373)

Kabir, it is good that I feel the Fear of God; I have forgotten everything else. The hail-stone has melted into water, and flowed into the ocean.

The Sun, Moon, Stars are all created by the Lord and are under His surveillance. This body is His creation as well and is under His control. Hence, He alone is worthy of being worshipped.

जेन कला धारिओ आकासं बैसंतरं कासट बेसटं।।
जेन कला ससि सूर नख्यत्र जोतयिं सासं सरीर धारणं।।

-- आदि ग्रन्थ (सहसकृति म० 5, पृ० 1358)

His Power supports the sky, and locks fire within wood. His

Power supports the moon, the sun and the stars, and infuses light and breath into the body.

पंडित पड़दे जोतकी ना बूझहि बीचारा।।
सभु किछु तेरा खेलु है सचु सिरजणहारा।।

-- आदि ग्रन्थ (रामकली की वार म० 3, पृ० 948)

The pundits and the astrologers study their books, but they do not understand contemplation. Everything is Your play, O True Creator Lord.

Pundits, Pandas, Astrologers are themselves under the spell of ego; what might they possess? The _Satguru_ is the True Astrologer, by whose grace, the Lord's pleasure and the _Sahaj_ State is obtained.

आगम निरगम जोतिक जानहि बहु बहु बिआकरना।।
तंत मंत्र सभ अउखध जानहि अंति तऊ मरना।।

-- आदि ग्रन्थ (आसा भगत कबीर, पृ० 476)

Those who know the Shastras and the Vedas, astrology and the rules of grammar of many languages; those who know Tantras and mantras and all medicines – even they shall die in the end.

पंडित पाधे जोइसी नित पड़्हहि पुराणा।।
अंतरि वसतु न जाणन्ही घटि ब्रहमु लुकाणा।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 419)

The pundits, the teachers and astrologers, and those who endlessly read the Puranas, do not know what is within; God is hidden deep within them.

पंडित जोतकी सभि पड़ि पड़ि कूकदे किसु पहि करहि पुकारा राम।।
माइआ मोहु अंतरि मलु लागै माइआ के वापारा राम।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 570)

All the religious scholars and astrologers read and study, and argue and shout. Who are they trying to teach? The filth of attachment to Maya clings to their hearts; they deal in Maya alone.

सहजै नो सभ लोचदी बिनु गुर पाइआ न जाइ।।
पड़ि पड़ि पंडित जोतकी थके भेखी भरमि भुलाइ।।

गुर भेटे सहजु पाइआ आपणी किरपा करे रजाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 68)

Everyone longs to be centred and balanced, but without the Guru, no one can. The pundits and the astrologers read and read until they grow weary, while the fanatics are deluded by doubt. Meeting with the Guru, placid balance is obtained, when God, in His Will, grants His grace.

इसु भगती नो सुरि नर मुनि जन लोचदे विणु सतिगुर पाई न जाइ।।
पंडित पड़दे जोतिकी तिन बूझ न पाइ।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 425)

The angels, humans and silent sages long for this devotional worship, but without the True Guru, it cannot be attained. The pundits, the religious scholars, and the astrologers read their books, but they do not understand.

What trouble can the Planets, Constellations and *Yama* cause, upon whom there is the grace of the Lord and *Satguru*, because these are under the sway of the Lord and *Satguru*? Hence, only the Lord and *Satguru* are worthy of the True Worship.

साहा गणहि न करहि बीचारु।। साहे ऊपरि एकंकारु।।
जिसु गुरु मिलै सोई बिधि जाणै।। गुरमति होइ त हुकमु पछाणै।।
गणत गणीऐ सहसा दुखु जीऐ।। गुर की सरणि पवै सुखु थीऐ।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 904)

You calculate the auspicious days, but you do not understand that the One Creator Lord is above these auspicious days. He alone knows the way, who meets the Guru. When one follows the Guru's Teachings, then he realises the God's Hukam (Command). Making his calculations, cynicism and suffering afflict his soul. Seeking the Sanctuary of the Guru, peace is found.

मता मसूरति तां किछु कीजै जे किछु होवै हरि बाहरि।।
जो किछु करे सोई भल होसी हरि धिआवहु अनदिनु नामु मुरारि।।

-- आदि ग्रन्थ (भैरउ म० 4, पृ० 1135)

If something were beyond the realm of the Lord's Power, only then would we have recourse to consult someone else. Whatever the Lord does is good. Meditate on the Name of the Lord, night and day.

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DESCRIBABLE-MALAFIDE RECITATION (*Kathni-Badni* कथनी–बदनी) & HOPE-WISH (*Asha-Manasa* आशा–मनसा)

Kathni-Badni – Recitation

What is '*Kathni-Badni*'?

- That, which is spoken, related or sung without inner experience and control of the mind.

कथनी बदनी कहनु कहावनु।। समझि परी तउ बिसरिओ गावनु।।

-- आदि ग्रन्थ (आसा भगत कबीर, पृ० 478)

When one comes to understand, he forgets his preaching, ranting and raving, and arguing.

कथनी बदनी जे करे मनमुखि बूझ न होइ।।

गुरमती घटि चानणा हरि नामु पावै सोइ।।

-- आदि ग्रन्थ (गूजरी म० 3, पृ० 492)

The self-willed Manmukh babbles on and on, but he does not understand. One whose heart is illumined by Guru's Teachings, obtains the Name of the Lord.

कथन सुनावन गीत नीके गावन मन महि धरते गार।।

अति सुंदर बहु चतुर सिआने बिदिआ रसना चार।।

-- आदि ग्रन्थ (देवगंधारी म० 5, पृ० 534)

They talk, preach, and sing their lovely songs, but within their minds, the filth of their sins remains. They may be very beautiful, extremely clever, wise and educated, and they may speak very sweetly.

- True *Kathni* is that, which is said after acquiring Truth and Knowledge, while accepting the Will (*Bhana* Hkk.kk) of the Lord.

नानक हुकमु बुझि परवाणु होइ ता फलु पावै सचु।।
कथनी बदनी करता फिरै हुकमै मूलि न बुझई अंधा कचु निकचु।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 509)

O Nanak, by understanding Lord's Hukam (Command), one becomes acceptable, and then obtains the fruit of Truth. He wanders around babbling and speaking, but he does not understand the Lord's Command at all. He is blind, the falsest of the false.

कहु नानक सा कथनी सारु।। मानि लेतु जिसु सिरजनहारु।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 198)

Says Nanak, that speech alone is excellent, which is approved by the Creator Lord.

Amongst the Muslims, those *Kathni-Badni* people, who indulge in mere arguementativeness and debates are known as '*Sahib-e-Kamal'* and those true convivial persons who possess experience as '*Sahib-e-Haal'*.

Traits of *Kathni-Badni.*

- It is prevalent the world over, but is a falsity and is without substance.

अन कउ मती दे चलहि माइआ का वापारु।।
कथनी झूठी जगु भवै रहणी सबदु सु सारु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 56)

They give instructions to others, and then walk away, but they deal in Maya themselves. Speaking falsehood, they wander around the world, while those who remain true to the Shabd are excellent and exalted.

जो दिलि मिलिआ सु मिलि रहिआ मिलिआ कहीऐ रे सोई।।
जे बहुतेरा लोचीऐ बाती मेलु न होई।।

-- आदि ग्रन्थ (तिलंग म० 1, पृ० 725)

She, who meets her Beloved in her heart, remains united with Him; this is truly called union. As much as she may long for Him, she shall not meet Him through mere words.

- Without devotion and *Naam*, it is meaningless and unfruitful. With *Satsang*, the mind becomes unsullied.

कथनै कहणि न छुटीऐ ना पड़ि पुसतक भार।।
काइआ सोच न पाईऐ बिनु हरि भगति पिआर।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 59)

No one is saved by mere talk and speech, nor by reading loads of books. The body does not obtain purity without loving devotion to the Lord.

प्रभ की अगम अगाधि कथा।।
सुनीऐ अवर अवर बिधि बुझीऐ बकन कथन रहता।।

-- आदि ग्रन्थ (गूजरी म० 5, पृ० 498)

God's sermon is profound and unfathomable. He is heard to be one thing, but He is understood to be something else again; He is beyond description and explanation.

मानुखु कथै कथि लोक सुनावै जो बोलै सो न बीचारे।।
सतसंगति मिलै त दिड़ता आवै हरि राम नामि निसतारे।।

-- आदि ग्रन्थ (नट म० 4, पृ० 981)

The mortal speaks and by speaking, makes the people listen; but he does not reflect upon what he himself says. But when he joins the Sat Sangat, the True Congregation, he is confirmed in his faith, and he is saved by the Name of the Lord.

कहिऐ कथिऐ न पाईऐ अनदिनु रहै सदा गुण गाइ।।
विणु करमै किनै न पाइओ भउकि मुए बिललाइ।।

-- आदि ग्रन्थ (बिहागड़ा की वार म० 3, पृ० 551)

By merely talking and speaking, He is not found. Night and day, sing His Glorious Praises continually. Without His Merciful grace, no one finds Him; many have died barking and bewailing.

संतहु ऐसी कथहु कहाणी।।
सुर पवित्र नर देव पवित्रा खिनु बोलहु गुरमुखि बाणी।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 883)

O Sants, speak that speech which purifies the gods and sanctifies the divine beings. As Gurumukh, chant His Bani, even though for an instant only.

- In it, the perversities and *Haumai* (pride) are not destroyed; knowledge and God-realisation are not had.

गिआनु न गलीई ढूढीऐ कथना करड़ा सारु।।
करमि मिलै ता पाईऐ होर हिकमति हुकमु खुआरु।।

-- आदि ग्रन्थ (आसा की वार म० 1, पृ० 465)

Wisdom cannot be found through mere words. To explain it is as hard as iron. When the Lord bestows His grace, then alone it is received; other tricks and orders are useless.

गोविदु गुणी निधानु है अंतु न पाइआ जाइ।।
कथनी बदनी न पाईऐ हउमै विचहु जाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 32)

The Lord of the Universe is the Treasure of Excellence; His limits cannot be found. He is not obtained by mouthing mere words, but by rooting out pride from within.

कहणै कथनि न भीजै गोबिंदु हरि भावै पैज रखाईऐ।।
अवर ओट मै सगली देखी इक तेरी ओट रहाईऐ।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 624)

The Lord, the Lord of the Universe, is not pleased by mere recitation of words; if it is pleasing to His Will, He preserves our honour. I have seen all other shelters, but Yours alone remains for me.

- Inner purity is not had by it, but is had through the *Satguru*.

बिनु सतिगुर मुकति न पाईऐ मनमुखि फिरै दिवानु।।
सबदु न चीनै कथनी बदनी करे बिखिआ माहि समानु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 39)

Without the True Guru, the self-willed Manmukhs do not find liberation; they wander around like lunatics. They do not contemplate the Shabd; engrossed in corruption, they utter only empty words.

सतिगुर दइआल किरपाल भेटत हरे कामु क्रोधु लोभु मारिआ।।
कथनु न जाइ अकथु सुआमी सदकै जाइ नानकु वारिआ।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 81)

Through the Kind and Compassionate True Guru, I have met the Lord; I have conquered sexual desire, anger and greed. Our Indescribable Lord and Master cannot be described. Nanak is devoted, forever a sacrifice to Him.

सो गुरू सो सिखु कथीअले सो वैदु जि जाणै रोगी।।
तिसु कारणि कमु न धंधा नाही धंधै गिरही जोगी।।

-- आदि ग्रन्थ (गूजरी म० 1, पृ० 503)

He alone is said to be a Guru, he alone is said to be a Sikh, and he alone is said to be a physician, who knows the patient's illness. He is not affected by actions, responsibilities and entanglements; in the entanglements of his household, he maintains the detachment of a Yogi.

गुर परसादी जीवितु मरै ता तन ही ते मनु मानै।।
जिन कउ मन की परतीति नाही नानक से किआ कथहि गिआनै।।

-- आदि ग्रन्थ (सोरठ म० 3, पृ० 647)

If, by Guru's grace, one remains dead while yet alive, the mind becomes content in itself. Those who have no faith in their own minds, O Nanak – how can they speak of spiritual wisdom?

Reach of *Kathni-Badni.*

- It has no reach in the Causal Region. Here, there is happiness in remaining in the Will (*Bhana*) of the Lord.

नानक कार न कथनी जाइ।। कीता करणा सरब रजाइ।।

-- आदि ग्रन्थ (आसा की वार म० 1, पृ० 463)

O Nanak, His actions cannot be described. Whatever He has done or will do, is all by His Own Will.

कथउ न कथनी हुकमु पछाना।। नानक गुरमति सहजि समाना।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 221)

I do not speak empty speech; I have recognised His Hukam (Command). Nanak is absorbed in tranquil peace through the Guru's Teachings.

जिन चाखिआ सेई सादु जाणनि जिउ गुंगे मिठिआई।।
अकथै का किआ कथीऐ भाई चालउ सदा रजाई।।

-- आदि ग्रन्थ (सोरठ म० 1, पृ० 635)

Only those who taste it know its sweet taste, like the mute, who eats the candy, and only smiles. How can I describe the indescribable, O Siblings of Destiny? I shall follow His Will forever.

- Without *Sahaj Gati* (Tranquil State), it is all in vain. The *Gurumukh* obtains *Sahaj Gati* in the Fourth Stage.

सहजे ही भगति ऊपजै सहजि पिआरि बैरागि।।
सहजै ही ते सुख साति होइ बिनु सहजै जीवणु बादि।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 68)

In the state of tranquil balance, devotion wells up. In tranquil balance, love is balanced and detached. In the state of tranquil balance, peace and tranquility are produced. Without tranquil balance, life is useless.

पड़ीऐ गुणीऐ किआ कथीऐ जा मुंढहु घुथा जाइ।।
चउथे पद महि सहजु है गुरमुखि पलै पाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 68)

What is the point of reading, studying and debating, if one loses his roots? In the fourth state, there is tranquil balance; the Gurumukhs gather it in.

कथउ न कथनी हुकमु पछाना।। नानक गुरमति सहजि समाना।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 221)

I do not speak empty speech; I have recognised His Hukam (Command). Nanak is absorbed in placid peace through the Guru's Teachings.

- Beyond its reach is Unsaid Story (*Akath Katha*) - the Praise of the Lord.

तेरी अकथ कथा कथनु न जाई।।
गुण निधान सुखदाते सुआमी सभ ते ऊच बडाई।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 610)

Your Unspoken Speech cannot be spoken. O treasure of excellence, Giver of peace, Lord and Master, Your greatness is the highest of all.

ऊचा अगम अपार प्रभु कथनु न जाइ अकथु।।
नानक प्रभ सरणागती राखन कउ समरथु।।

-- आदि ग्रन्थ (जैतसरी म० 5, पृ० 704)

God is lofty, unapproachable and infinite. He is indescribable – He cannot be described. Nanak seeks the Sanctuary of God, who is all-powerful to save us.

किआ हउ कथी कथे कथि देखा मै अकथु न कथना जाई।।
जो तुधु भावै सोई आखा तिलु तेरी वडिआई।।

-- आदि ग्रन्थ (बिलावल म० 1, पृ० 795)

What should I say? While talking, I talk of seeing, but I cannot describe the indescribable. As it pleases Your Will, I speak; it is just the tiniest bit of Your greatness.

Capability of True *Kathni* (utterance) is obtained by the Decree of Fate and the Mercy of the Lord.

आपि परविरति आपि निरविरती आपे अकथु कथीजै।।
आपे पुंनु सभु आपि कराए आपि अलिपतु वरतीजै।।
आपे सुखु दुखु देवै करता आपे बखस करीजै।।

-- आदि ग्रन्थ (बिहागड़ा की वार म० 3, पृ० 551)

He Himself is a householder, and He Himself is a renunciate; He Himself utters the Unutterable. He Himself is all goodness, and He Himself causes us to act; He Himself remains detached. He Himself grants pleasure and pain; the Creator Himself bestows His gifts.

नदरि करे ता अखी वेखा कहणा कथनु न जाई।।
कंनी सुणि सुणि सबदि सलाही अंमृतु रिदै वसाई।।

-- आदि ग्रन्थ (सोरठ म० 1, पृ० 596)

When the Lord casts His Glance of grace, then I see Him with my own eyes; He is indescribable, and cannot be described. With my ears, I continually listen to the Word (Shabd), and I praise Him; His Ambrosial Name abides within my heart.

Demerits of being trapped in Outer *Kathni-Badni.*

- One wanders hither and thither, experiencing sorrow and ignorance, and remains devoid of *Naam.*

जउ जानै मै कथनी करता।। बिआपारी बसुधा जिउ फिरता।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 255)

When he believes himself to be a preacher, he is merely a peddler wandering over the earth.

गिआनु गिआनु कथै सभु कोई।। कथि कथि बादु करे दुखु होई।।
कथि कहणै ते रहै न कोई।। बिनु रस राते मुकति न होई।।
गिआनु धिआनु सभु गुर ते होई।। साची रहत साचा मनि सोई।।
मनमुख कथनी है परु रहत न होई।। नावहु भूले थाउ न कोई।।

-- आदि ग्रन्थ (बिलावल म० 1, पृ० 831)

Everyone talks about Spiritual Wisdom and Spiritual Knowledge. Talking, talking, they argue, and suffer. No one can stop talking and discussing it. Without being imbued with the subtle essence, there is no liberation. Spiritual Wisdom and Meditation all come from the Guru. Through the lifestyle of Truth, the True Lord comes to dwell in the mind. The self-willed Manmukh talks about it, but does not practice it. Forgetting the Name, he finds no place of rest.

गिआनु धिआनु सभ दाति कथीअले सेत बरन सभि दूता।।
ब्रहम कमल मधु तासु रसादं जागत नाही सूता।।

-- आदि ग्रन्थ (गूजरी म० 1, पृ० 503)

Spiritual wisdom and meditation are all said to be God's gifts; all the demons are turned white before Him. He enjoys the taste of the honey of God's lotus; he remains awake, and does not fall asleep.

- One remains trapped in untruth, ego and perversions.

कूडु कमावै आवै जावै।। कहणि कथनि वारा नही आवै।।
किआ देखा सूझ बूझ न पावै।। बिनु नावै मनि त्रिपति न आवै।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 352)

One who practices falsehood comes and goes. By speaking and talking, His limits cannot be found. Whatever one sees, is not understood. Without the Name, satisfaction does not enter into the mind.

- The fear of *Chaurasi*, the Cycle of 8.4 million Life-forms and of *Yama* continues.

कथनी बदनी पड़ि पड़ि भारु।। लेख असंख अलेखु अपारु।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 412)

Words, spoken and read again and again, are useless loads. There are innumerable writings, but the Infinite Lord remains unwritten.

Asha-Manasa – Hope-Wish

What is *Asha-Manasa*?

- It is the name of *Maya*, delusion and craving.

हउमै ममता करदा आइआ।। आसा मनसा बंधि चलाइआ।।
मेरी मेरी करत किआ ले चाले बिखु लादे छार बिकारा हे।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1031)

Practicing egotism and possessiveness, you have come into the world. Hope and desire bind you and lead you on. Indulging in egotism and self-conceit, what will you be able to carry with you, except the load of ashes from poison and corruption?

मनु दह दिसि चलि चलि भरमिआ मनमुखु भरमि भुलाइआ।।
नित आसा मनि चितवै मन त्रिसना भुख लगाइआ।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 776)

The mind runs around in the ten directions; the self-willed Manmukh wanders around, deluded by doubt. In his mind, he continually conjures up hopes; his mind is gripped by hunger and thirst.

धिगु एह आसा दूजे भाव की जो मोहि माइआ चितु लाए।।
हरि सुखु पल्हरि तिआगिआ नामु विसारि दुखु पाए।।

-- आदि ग्रन्थ (बिलावल म० 3, पृ० 850)

Cursed are the hopes in the love of duality; they tie the consciousness to love and attachment to Maya. One who forsakes the peace of the Lord in exchange for straw, and forgets Naam, suffers in pain.

बिखिआ महि किन ही त्रिपति न पाई।।
जिउ पावकु ईधनि नही ध्रापै बिनु हरि कहा अघाई।।
दिनु दिनु करत भोजन बहु बिंजन ता की मिटै न भूखा।।
उदमु करै सुआन की निआई चारे कुंटा घोखा।।
कामवंत कामी बहु नारी पर ग्रहि जोह न चूकै।।
दिन प्रति करै करै पछुतापै सोग लोभ महि सूकै।।

-- आदि ग्रन्थ (धनासरी म० 5, पृ० 672)

No one has ever found satisfaction in sin and corruption. The flame is not satisfied by more fuel; how can one be satisfied without the Lord? Day after day, he eats his meals with many different foods, but his hunger is not eradicated. He runs around like a dog, searching in the four directions. The lustful, lecherous man desires many women, and he never stops peeking into the homes of others. Day after day, he commits adultery again and again, and then he regrets his actions; he wastes away in misery and greed.

- It is an ailment and bondage. It involves darkness, wandering and pain.

आसा अंदेसा बंधि पराना।। महलु न पावै फिरत बिगाना।।

-- आदि ग्रन्थ (सूही असटपदी म० 5, पृ० 759)

The mortal is bound and gagged by hope and fear; he cannot find the Mansion of the Lord's Presence, and so he wanders around like a stranger.

सूरजु तपै अगनि बिखु झाला।। अपतु पसू मनमुखु बेताला।।
आसा मनसा कूडु कमावहि रोगु बुरा बुरिआरा हे।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1029)

The scorching sun blazes with flames of poison. The self-willed Manmukh is dishonoured, a beast, a demon. Trapped by hope and desire, he practices falsehood, and is afflicted by the terrible disease of corruption.

आसा मनसा बंधनी भाई करम धरम बंधकारी।।
पापि पुंनि जगु जाइआ भाई बिनसै नामु विसारी।।

-- आदि ग्रन्थ (सोरठ म० 1, पृ० 635)

Hope and desire are entrapments, O Siblings of Destiny. Religious rituals and ceremonies are traps. Because of good and bad deeds, one is born into the world, O Siblings of Destiny; forgetting Naam, the Name of the Lord, he is ruined.

Where is *Asha-Manasa*?

- It is present in the creation of the triple *Gunas*.

आसा मनसा दोऊ बिनासत त्रिहु गुण आस निरास भई।।
तुरीआवसथा गुरमुखि पाईऐ संत सभा की ओट लही।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 356)

Hope and desire have both been dispelled; I have renounced my longing for the three qualities. The Gurumukh obtains the state of ecstasy, taking to the Shelter of the Sants' Congregation.

त्रिभवण कंतु रवै सोहागणि अवगणवंती दूरे।।
जैसी आसा तैसी मनसा पूरि रहिआ भरपूरे।।

-- आदि ग्रन्थ (सूही म० 1, पृ० 763)

The Husband-Lord of the three worlds ravishes and enjoys His virtuous brides, but He keeps the ungraceful and virtuousless ones far away. As are our hopes, so are our mind's desires, which the All-pervading Lord brings to fulfillment.

- It is present in everybody in the world.

आसा मनसा जगि मोहणी जिनि मोहिआ संसारु।।
सभु को जम के चीरे विचि है जेता सभु आकारु।।

-- आदि ग्रन्थ (बिलावल म० 3, पृ० 851)

Hope and desire entice the world; they entice the whole universe. Everyone and all that has been created, is under the domination of Death.

वडे वडे राजन अरु भूमन ता की त्रिसन न बूझी।।
लपटि रहे माइआ रंग माते लोचन कछू न सूझी।।

-- आदि ग्रन्थ (धनासरी म० 5, पृ० 672)

The desires of the greatest of the great kings and landlords cannot be satisfied. They remain engrossed in Maya, intoxicated with the pleasures of their wealth; their eyes see nothing else at all.

Traits of *Asha-Manasa.*

- Its momentum is according to that of the mind and dependent on the Body.

जिउ मनु देखहि पर मनु तैसा।। जैसी मनसा तैसी दसा।।

-- आदि ग्रन्थ (प्रभाती म० 1, पृ० 1342)

According to one's own mind, one sees the minds of others. According to one's desires, one's condition is determined.

आसा मनसा एहु सरीरु है अंतरि जोति जगाए।।
नानक मनमुखि बंधु है गुरमुखि मुकति कराए।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 559)

Hope and desire abide in this body, but the Lord's Light shines within as well. O Nanak, the self-willed Manmukhs remain in bondage; the Gurumukhs are liberated.

- It is a seductress and is spurious.

मनसा माइआ मोहणी मनमुख बोल खुआर।।
मजनु झूठा चंडाल का फोकट चार सींगार।।

-- आदि ग्रन्थ (प्रभाती म० 1, पृ० 1343)

The self-willed Manmukh is enticed by his desires for Maya; his words are useless and empty. The ritual cleansings of the sinner are fraudulent; his rituals and decorations are useless and empty.

- It is perishable.

आसा मनसा दोऊ बिनासत त्रिहु गुण आस निरास भई।।
तुरीआवसथा गुरमुखि पाईऐ संत सभा की ओट लही।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 356)

Hope and desire have both been dispelled; I have renounced my longing for the three qualities. The Gurumukh obtains the state of ecstasy, taking to the Shelter of the Sants' Congregation.

- In it, the Life is Wasted. The fear of *Yama* (Death) and the Coming & Going continues.

अंदरि त्रिसना बहुतु छादन भोजन की आसा।।
बिरथा जनमु गवाइ न गिरही न उदासा।।

जमकालु सिरहु न उतरै त्रिबिधि मनसा।।
गुरमती कालु न आवै नेड़ै जा होवै दासनि दासा।।

-- आदि ग्रन्थ (माझ की वार म० 1, पृ० 140)

There is still so much desire within them – they still yearn for clothes and food. They waste their lives uselessly; they are neither householders nor renunciates. The Messenger of Death hangs over their heads, and they cannot escape the three phased desire. Death does not even approach those who follow the Guru's Teachings, and become the slaves of the Lord's slaves.

कबीर आसा करीऐ राम की अवरै आस निरास।।
नरकि परहि ते मानई जो हरि नाम उदास।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1369)

Kabir, place your hopes in the Lord; other hopes lead to despair. Those who dissociate themselves from the Lord's Name – when they fall into hell, then they will appreciate its value.

हरि सो हीरा छाडि कै करहि आन की आस।।
ते नर दोजक जाहिगे सति भाखै रविदास।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1377)

Forsaking the Diamond of the Lord, the mortals put their hopes in another. Those people shall go to hell; Ravidas speaks the Truth.

How can *Asha-Manasa* be destroyed?

- By the grace of the Lord.

अनदिनु हरि हरि धिआइओ हिरदै मति गुरमति दूख विसारी।।
सभ आसा मनसा बंधन तूटे हरि हरि प्रभि किरपा धारी।।

-- आदि ग्रन्थ (मलार म० 4, पृ० 1262)

Night and day, I meditate on the Lord, Hari, Hari, within my heart; through the Guru's Teachings, my pain is forgotten. The chains of all my hopes and desires have been snapped; my Lord God has showered me with His mercy.

मनसा मनहि समाइले भउजलु सचि तरणा।।
आदि जुगादि दइआलु तू ठाकुर तेरी सरणा।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 419)

Stilling the desires of the mind, the mortal truly crosses over the terrifying World-Ocean. In the very beginning, and throughout the ages, You have been the Merciful Lord and Master; I seek Your Sanctuary.

- By the Shelter of the *Satguru* and *Satsang*, a very fortunate person can escape it.

जिचरु दूजा भरमु सा अंमाली तिचरु मै जाणिआ प्रभु दूरे।।
जा मिलिआ पूरा सतिगुरू अंमाली ता आसा मनसा सभ पूरे।।

-- आदि ग्रन्थ (वडहंस म० 5, पृ० 564)

As long as I suffered from duality and doubt, O my friend, I thought God was far away. But when I met the Perfect True Guru, O my friend, then all my hopes and desires were fulfilled.

गुरु सुंदरु मोहनु पाइ करे हरि प्रेम बाणी मनु मारिआ।।
मेरै हिरदै सुधि बुधि विसरि गई मन आसा चिंत विसारिआ।।
मै अंतरि वेदन प्रेम की गुर देखत मनु साधारिआ।।
वडभागी प्रभ आइ मिलु जनु नानकु खिनु खिनु वारिआ।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 776)

Finding the beautiful and fascinating Guru, I have conquered my mind, through the Bani, the Word of my Beloved Lord. My heart has forgotten its common sense and wisdom; my mind has forgotten its hopes and cares. Deep within my self, I feel the pains of divine love. Beholding the Guru, my mind is comforted and consoled. Awaken my good destiny, O God – please, come and meet me! Each and every instant, servant Nanak is a sacrifice to You.

हरि करहु क्रिपा जगजीवना गुरु सतिगुरु मेलि दइआलु।।
गुर सेवा हरि हम भाईआ हरि होआ हरि किरपालु।।
सभ आसा मनसा विसरी मनि चूका आल जंजालु।।
गुरि तुठै नामु द्रिड़ाइआ हम कीए सबदि निहालु।।
जन नानकि अतुटु धनु पाइआ हरि नामा हरि धनु मालु।।

-- आदि ग्रन्थ (कानड़ा की वार म० 4, पृ० 1314)

O Lord, Life of the World, please bless me with Your grace, and lead me to meet the Guru, the Merciful True Guru. I am happy to serve the Guru; the Lord has become merciful to me. All my hopes and desires have been forgotten; my mind is rid of its

worldly entanglements. The Guru, in His mercy, implanted the Name within me; I am enraptured with the Word (Shabd). Slave Nanak has obtained the inexhaustible wealth; the Lord's Name is his wealth and property.

नानक गुर परसादी एहु मनु तां तरै जा छोडै अहंकारु।।

आसा मनसा मारे निरासु होइ गुर सबदी वीचारु।।

-- आदि ग्रन्थ (बिलावल की वार म० 3, पृ० 851)

O Nanak, by Guru's grace, this mortal swims across, if he abandons his ego. Conquer hope and desire, and remain unattached and contemplate the Guru's Word (Shabd).

- By means of *Shabd*.

आसा मनसा सबदि जलाए।। राम नराइणु कहै कहाए।।

मै सो धनु पलै साचु अखूटु।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 413)

One who burns away hope and desire through the Word (Shabd), chants the Lord's Name, and inspires others to chant it as well. That inexhaustible wealth of Truth is now in my lap.

सभ आसा मनसा विसरी मनि चूका आल जंजालु।।

गुरि तुठै नामु द्रिड़ाइआ हम कीए सबदि निहालु।।

-- आदि ग्रन्थ (कानड़ा की वार म० 4, पृ० 1315)

All my hopes and desires have been forgotten; my mind is rid of its worldly entanglements. The Guru, in His mercy, implanted the Name within me; I am enraptured with the Word (Shabd).

आसा मनसा मरि जाइसी जिनि कीती सो लै जाइ।।

नानक निहचलु को नही बाझहु हरि कै नाइ।।

-- आदि ग्रन्थ (गूजरी की वार म० 1, पृ० 517)

Hopes and desires shall die only when He, who created them, takes them away. O Nanak, nothing is permanent, except the Name of the Lord.

धीआ पूत छोडि संनिआसी आसा आस मनि बहुतु करईआ।।

आसा आस करै नही बूझै गुर कै सबदि निरास सुखु लहीआ।।

-- आदि ग्रन्थ (बिलावल म० 4, पृ० 835)

The Sannyasi renounces his daughters and sons, but his mind still conjures up all sorts of hopes and desires. With these hopes

and desires, he still does not understand, that only through Guru's Shabd does one become free of desires, and find peace.

अनदिनु हरि हरि धिआइओ हिरदै मति गुरमति दूख विसारी।।
सभ आसा मनसा बंधन तूटे हरि हरि प्रभि किरपा धारी।।

-- आदि ग्रन्थ (मलार म० 4, पृ० 1262)

Night and day, I meditate on the Lord Hari, Hari, within my heart; through the Guru's Teachings, my pain is forgotten. The chains of all my hopes and desires have been snapped; my Lord God has showered me with His mercy.

- By living under His Will.

आसा आस करे सभु कोई।। हुकमै बूझै निरासा होई।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 423)

Everyone lives, hoping in hope. Understanding His Command, one becomes free of desire.

- By achieving the Fourth State (*Turiya Avastha* तुरीयावस्था) and the State of *Jivan-Mritak* (Dead-while-Living).

आसा अंदरि सभु को कोइ निरासा होइ।।
नानक जो मरि जीविआ सहिला आइआ सोइ।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 956)

Everyone is filled with hope; hardly anyone is free of hope. O Nanak, blessed is the birth of one who remains dead while yet alive.

- By devotion to the Lord.

आसा करता जगु मुआ आसा मरै न जाइ।।
नानक आसा पूरीआ सचे सिउ चितु लाइ।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 517)

Building up its hopes, the world dies, but its hopes do not die or depart. O Nanak, hopes are fulfilled only by attaching one's consciousness to the True Lord.

मनसा मनहि समाइले भउजलु सचि तरणा।।
आदि जुगादि दइआलु तू ठाकुर तेरी सरणा।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 419)

Stilling the desires of the mind, the mortal truly crosses over the terrifying World-Ocean. In the very beginning, and throughout the ages, You have been the Merciful Lord and Master; I seek Your Sanctuary.

Fruits of the destruction of *Asha-Manasa.*

- Benefit of *Sahaj Gati* (Tranquil State) and *Sahaj Sukh* (Tranquil Happiness).

दास जना की मनसा पूरि।। नानक सुखु पावै जन धूरि।।

-- आदि ग्रन्थ (गौंड म० 5, पृ० 869)

Please fulfil the hopes of Your humble slave. Nanak finds peace in the dust of the feet of the humble.

जन नानक नामु जपहु भव खंडनु सुखि सहजे रैणि विहाणी हे।।

-- आदि ग्रन्थ (मारू म० 4, पृ० 1070)

O slave Nanak, chant the Name of the Destroyer of fear, and your life-night shall pass in tranquil peace and poise.

- Realisation of the Lord by one who obtains *Udaseen Gati* (State of Indifference).

आसा मनसा सगल तिआगै जग ते रहै निरासा।।
कामु क्रोधु जिह परसै नाहनि तिह घटि ब्रहमु निवासा।।

-- आदि ग्रन्थ (सोरठ म० 9, पृ० 633)

He, who renounces all hopes and desires and remains desireless in the world, who is not touched by sexual desire or anger – within his heart, God dwells.

जिनि चाखिआ तिनि दरसनु डीठा।।
दरसनु देखि मिले बैरागी मनु मनसा मारि समाता हे।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1032)

Whoever tastes it, sees the Blessed Vision of the Lord's Darshan. Beholding His Darshan, the unattached one meets the Lord; subduing the mind's desires, he merges into the Lord.

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TASTES-FLAVOURS (*Ras-Kas* रस–कस) & BEING UNATTACHED (*Aparas* अपरस)

Ras-Kas – Tastes-Flavours

In Gurbani, '*Ras-Kas* रस–कस' is the passion for the outer, ephemeral objects. In fact, these are all sports of the mind; for instance, to slander others and to praise oneself. In these, there is an effusion of ego, desires, cravings and perversions. These are always false and insipid. In these, there is nothing other than sorrow and pain. Hence, it is best to be bereft of them. The outer worship and recitations of scriptures is also included in *Ras-Kas*. Such tastes are, by themselves, the very form of perversions; how might desires and cravings be purged or the mind become stable and unsullied? No, never.

The antidote to these insipid tastes is *Hari-Ras* and *Naam*, *Amrit* or Nectar (see Part I-B, Ch. 6: *Hari-ras*; Part I-A, Ch. 5: *Naam*; Part I-B, Ch. 7: *Amrit*), without which, the mind does neither come under control, nor is it conducive to one's well-being.

The benefit of *Hari-Ras* and *Naam* can be obtained only through a *Guru*, and that too is bestowed upon a greatly fortunate *Gurumukh*. Should there be the grace of the Lord, *Akaal Purush*, then alone can one get rid of *Ras-Kas*. Otherwise, mind, the ocean of dross and perversities, constantly remains trapped in these perversities and creates sorrows and conflicts. By himself, an average person does not have the strength to take on the five mighty enemies (lust, anger, greed, attachment and ego). Until the grace of a Perfect Master is received and the gift of *Naam* is procured from Him,

and the disciple meditates upon *Naam*, he remains trapped in this darkness and perambulates in *Chaurasi*, the Cycle of 8.4 million Life-forms. Even now, while there is some time left, one should do what one can; else, as is said, "what is the good of repenting now, when the birds have devoured the field?"

What is *Ras-Kas*?

- It is the name of being engrossed in outer ephemeral objects.

रसु सुइना रसु रुपा कामणि रसु परमल की वासु।।
रसु घोड़े रसु सेजा मंदर रसु मीठा रसु मासु।।
एते रस सरीर के कै घटि नाम निवासु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 15)

The pleasures of gold and silver, the pleasures of women, the pleasure of the fragrance of sandalwood, the pleasure of horses, the pleasure of a soft bed in a palace, the pleasure of sweet treats and the pleasure of hearty meals – these pleasures of the human body are so numerous; how can Naam, the Name of the Lord, find its dwelling in the heart?

चंदनु मोलि अणाइआ कुंगू मांग संधूरु।।
चोआ चंदनु बहु घणा पाना नालि कपूरु।।
जे धन कंति न भावई त सभि अड्मबर कूडु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 19)

The bride may buy sandalwood oil and perfumes, and apply them in great quantities to her hair; she may sweeten her breath with betel leaf and camphor, but if this bride is not pleasing to her Husband-Lord, then all these trappings are false.

राजु मालु अनेक भोग रस सगल तरवर की छाम।।
धाइ धाइ बहु बिधि कउ धावै सगल निरारथ काम।।

-- आदि ग्रन्थ (टोडी म० 5, पृ० 713)

Power, wealth, various pleasures and enjoyments, all are just like the shadow of a tree. He runs, runs, runs around in many directions, but all of his pursuits are useless.

सभि रस देही अंदरि पाए।। विरले कउ गुरु सबदु बुझाए।।
अंदरु खोजे सबदु सालाहे बाहरि काहे जाहा हे।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1056)

He placed all the flavours within the body. How rare are those who understand, through the Guru's Word (Shabd). So search within yourself, and praise the Shabd. Why run around outside yourself?

फरीदा सकर खंडु निवात गुडु माखिओ मांझा दुधु।।
सभे वसतू मिठीआं रब न पुजनि तुधु।।

-- आदि ग्रन्थ (सलोक सेख फरीद, पृ० 1379)

Farid, sugar cane, candy, sugar, jaggery, honey and buffalo's milk – all these things are sweet, but they are not equal to You.

फरीदा रोटी मेरी काठ की लावणु मेरी भुख।।
जिना खाधी चोपड़ी घणे सहनिगे दुख।।
रुखी सुखी खाइ कै ठंढा पाणी पीउ।।
फरीदा देखि पराई चोपड़ी ना तरसाए जीउ।।

-- आदि ग्रन्थ (सलोक सेख फरीद, पृ० 1379)

Farid, my bread is made of wood, and hunger is my appetizer. Those who eat buttered bread, will suffer in terrible pain. Eat dry bread, and drink cold water. Farid, if you see someone else's buttered bread, do not envy him for it.

- It is the name of the power of ego, desire, craving, calumny, self-praise. These are the sports of the mind.

लबु कुता कूडु चूहड़ा ठगि खाधा मुरदारु।।
पर निंदा पर मलु मुख सुधी अगनि क्रोधु चंडालु।।
स कस आपु सलाहणा ए करम मेरे करतार।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 15)

Greed is a dog; falsehood is a filthy street-sweeper. Cheating is eating a rotting carcass. Slandering others is putting the filth of others into your own mouth. The fire of anger is the outcaste, who burns dead bodies at the crematorium. I am caught in these tastes and flavours, and in self-conceited praise. These are my actions, O my Creator!

सभि रस भोगण बादि हहि सभि सीगार विकार।।
जब लगु सबदि न भेदीऐ किउ सोहै गुरदुआरि।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 19)

Her enjoyment of all pleasures is futile, and all her decorations are corrupt. Until she has been pierced through with Shabd, how can she look beautiful at Guru's Door?

आसा अंदरि जमिआ आसा रस कस खाइ।।
आसा बंधि चलाईऐ मुहे मुहि चोटा खाइ।।
अवगणि बधा मारीऐ छूटै गुरमति नाइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 61)

Through desire, people are cast into the womb and reborn. Through desire, they taste the sweet and sour flavours. Bound by desire, they are led on, beaten and struck on their faces and mouths. Bound and gagged and assaulted by evil, they are released only through the Name, through the Guru's Teachings.

जिनि जिहवा हरि रसु न चखिओ सा जिहवा जलि जाउ।।
अन रस सादे लगि रही दुखु पाइआ दूजै भाइ।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 558)

That tongue, which does not savour the sublime essence of the Lord – may that tongue be burned off! It remains attached to other pleasures, and through the love of duality, it suffers in pain.

खुसी खुआर भए रस भोगण फोकट करम विकार करे।।
नामु बिसारि लोभि मूलु खोइओ सिरि धरम राइ का डंडु परे।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1014)

The pleasures enjoyed in happiness bring ruin; acting in corruption is useless indulgence. Forgetting the Name, and caught by greed, he betrays his own source; the club of the Righteous Judge of Dharma will strike him over the head.

- Various worships and recitations are included in it.

जा तुधु भावै नाइ रचावहि तुधु भाणे तूं भावहि।।
नानकु एक कहै बेनंती होरि सगले कूडु कमावहि।।

-- आदि ग्रन्थ (सिरीराग की वार म० 1, पृ० 145)

When it pleases You, we are attuned to the Name, and when it pleases You, we become pleasing to You. Nanak utters this one prayer; everything else is just the practice of falsehood.

पांडे तू जाणै ही नाही किथहु मासु उपंना।।
तोइअहु अंनु कमादु कपाहां तोइअहु त्रिभवणु गंना।।

तोआ आखै हउ बहु बिधि हछा तोऐ बहुतु बिकारा।।
एते रस छोडि होवै संनिआसी नानकु कहै विचारा।।

-- आदि ग्रन्थ (मलार की वार म० 1, पृ० 1290)

O pundit, you do not know where meat originated. Corn, sugar cane and cotton are produced from water. The three worlds came from water. Water says, "I am good in many ways." But water takes many forms. Forsaking these delicacies, one becomes a true Sannyasi, a detached hermit. Nanak reflects and speaks.

सगले करम धरम जुग साधा।। बिनु हरि रस सुखु तिलु नही लाधा।।

-- आदि ग्रन्थ (मारू म० 5, पृ० 1072)

All sorts of religious rituals are performed in this age, but without the sublime essence of the Lord, not an iota of peace is found.

Traits of *Ras-Kas.*

- These perverisites and cravings are neither destroyed, nor is the mind made unsullied.

ए रसना तू अन रसि राचि रही तेरी पिआस न जाइ।।
पिआस न जाइ होरतु कितै जिचरु हरि रसु पलै न पाइ।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 921)

O my tongue, you are engrossed in other tastes, but your thirsty desire is not quenched. Your thirst shall not be quenched by any means, until you attain the subtle Essence of the Lord.

आन रसा जेते तै चाखे।। निमख न त्रिसना तेरी लाथे।।
हरि रस का तूं चाखहि सादु।। चाखत होइ रहहि बिसमादु।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 180)

You may taste the other flavours, but your thirst shall not depart, even for an instant. But when you taste the sweet flavour the Lord's sublime Essence – upon tasting it, you shall be wonder-struck and amazed.

हरि रस ऊपरि अवरु किआ कहीऐ जिनि पीआ सो त्रिपतागा।।
माइआ मोहित जिनि इहु रसु खोइआ जा साकत दुरमति लागा।।

-- आदि ग्रन्थ (सोरठ म० 1, पृ० 598)

What else can be said to be above the subtle essence of the Lord? One who drinks it in, is satisfied and satiated. One who is

lured by Maya, loses this juice; that faithless cynic is tied to his evil-mindedness.

- These tastes are false and insipid; in them, is sorrow and pain. It is necessary to get rid of them.

माणस जनमु पुंनि करि पाइआ बिनु नावै धि्रगु धि्रगु बिरथा जाई।।
नाम बिना रस कस दुखु खावै मुखु फीका थुक थूक मुखि पाई।।

-- आदि ग्रन्थ (गूजरी म० 4, पृ० 493)

Human birth is obtained through good actions; without the Name, it is cursed, totally cursed, and it passes away in vain. Without Naam, the Name of the Lord, one obtains only suffering for his delicacies to eat. His mouth is insipid, and his face is spat upon, again and again.

हरि बिनु कछू न लागई भगतन कउ मीठा।।
आन सुआद सभि फीकिआ करि निरनउ डीठा।।

-- आदि ग्रन्थ (जैतसरी की वार म० 5, पृ० 708)

Nothing seems sweet to His devotees, except the Lord. All other tastes are bland and insipid; I have tested them and seen them.

जितने रस अन रस हम देखे सभ तितने फीक फीकाने।।
हरि का नामु अंमृत रसु चाखिआ मिलि सतिगुर मीठ रस गाने।।

-- आदि ग्रन्थ (गउड़ी म० 4, पृ० 169)

All the pleasures and enjoyments, which I have seen – I have found them all to be bland and insipid. I have tasted the Ambrosial Nectar of Naam, the Name of the Lord, by meeting the True Guru. It is sweet, like the juice of the sugarcane.

How to get rid of *Ras-Kas*?

- By the grace of the Lord alone.

रस कस सादा बाहरा सची वडिआईऐ।।
जिस नो बखसे तिसु देइ आपि लए मिलाईऐ।।
घट अंतरि अंमृतु रखिओनु गुरमुखि किसै पिआई।।

-- आदि ग्रन्थ (रामकली की वार म० 3, पृ० 951)

You are beyond sweet and salty flavours; True is Your glorious greatness. You bless those whom You forgive, and unite them with Yourself. You have placed the Ambrosial Nectar deep within the heart; the Gurumukh drinks it in.

रस भोगण पातिसाहीआ दुख सुख संघारा।।
मोटा नाउ धराईऐ गलि अउगण भारा।।
माणस दाति न होवई तू दाता सारा।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1009)

Enjoying princely pleasures, one shall be destroyed in pain and pleasure. Adopting a name of greatness, one strings heavy sins around his neck. Mankind cannot give gifts; You alone are the Giver of everything.

जिस नो क्रिपा करे सो धिआवै।।
नित हरि जपु जापै जपि हरि सुखु पावै।।
गुर परसादी हरि रसु आवै जपि हरि हरि पारि लंघाई जीउ।।

-- आदि ग्रन्थ (मारू म० 4, पृ० 998)

He alone meditates on the Lord, unto whom He grants His grace. He continually chants the Lord's Chant; meditating on the Lord, one finds peace. By Guru's grace, the sublime Essence of the Lord is obtained. Meditating on the Lord, Hari, Hari, one is carried across.

सभि रस मिठे मंनिऐ सुणिऐ सालोणे।।
खट तुरसी मुखि बोलणा मारण नाद कीए।।
छतीह अंमृत भाउ एकु जा कउ नदरि करेइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 16)

Believing, all tastes are sweet. Hearing, the salty flavours are tasted; chanting with one's mouth, the spicy flavours are savoured. All these spices have been made from the Sound-current (Naad). The thirty-six flavours of Ambrosial Nectar are in the Love of the One Lord; they are tasted only by one who is blessed by His Glance of grace.

- Its antidote is *Hari-Ras*, which is acquired by some very fortunate *Gurumukh* from the *Guru*. This is what destroys the perversities, and *Riddhi-Siddhi* Powers are acquired.

हरि रस का तूं चाखहि सादु।। चाखत होइ रहहि बिसमादु।।
अंमृतु रसना पीउ पिआरी।। इह रस राती होइ त्रिपतारी।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 180)

When you taste the sweet flavour the Lord's sublime Essence – upon tasting it, you shall be wonder-struck and amazed. O dear beloved tongue, drink in the Ambrosial Nectar. Imbued with this sublime Essence, you shall be satisfied.

आसा अंदरि जमिआ आसा रस कस खाइ।।
आसा बंधि चलाईऐ मुहे मुहि चोटा खाइ।।
अवगणि बधा मारीऐ छूटै गुरमति नाइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 61)

Through desire, people are cast into the womb and reborn. Through desire, they taste the sweet and sour flavours. Bound by desire, they are led on, beaten and struck on their faces and mouths. Bound and gagged and assaulted by evil, they are released only through the Name, through the Guru's Teachings.

रिधि सिधि सुधा रसु अंमृतु भगति भरे भंडारा।।
बिनवंति नानक बलिहारि वंञा पारब्रहम प्रान अधारा।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 846)

There are treasures overflowing there – wealth, miraculous powers, ambrosial nectar and devotional worship. Prays Nanak, I am a sacrifice, devoted to the Supreme Lord God, the Support of the breath of life.

गुरमती भउ मनि पवै तां हरि रसि लगै पिआरि।।
नाउ मिलै धुरि लिखिआ जन नानक पारि उतारि।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1414)

If one follows the Guru's Teachings, and keeps the Fear of God in his mind, then he is lovingly attuned to the sublime Essence of the Lord. By his primal destiny, he obtains the Name; O Nanak, he is carried across.

- Without *Hari-Ras* and *Amrit-Naam*, the mind does not remain stable and one's well-being is not achieved.

पड़ि पड़ि पोथी सिंमृति पाठा।। बेद पुराण पड़ै सुणि थाटा।।
बिनु रस राते मनु बहु नाटा।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 226)

You may read, recite and study the scriptures, the Smritis, Vedas and Puranas; but without being imbued with the Lord's essence, the mind wanders endlessly.

कहत कबीर छोडि बिखिआ रस इतु संगति निहचउ मरणा।।
रमईआ जपहु प्राणी अनत जीवण बाणी इन बिधि भव सागरु तरणा।।

-- आदि ग्रन्थ (सिरीराग भगत कबीर, पृ० 92)

Says Kabir, give up the pleasures of corruption, or else you will surely die of them. Meditate on the Lord, O mortal being, through His Bani (Word); you shall be blessed with eternal life. In this way, shall you cross over the terrifying World-Ocean.

बिनु सबदै रसु न आवै अउधू हउमै पिआस न जाई।।
सबदि रते अंमृत रसु पाइआ साचे रहे अघाई।।
रंगि न राता रसि नही माता।। बिनु गुर सबदै जलि बलि ताता।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 945)

Without Shabd, the essence does not come, O hermit, and the thirst of egotism does not depart. Imbued with the Shabd, one finds the ambrosial essence, and remains fulfilled with the True Name. If one is not imbued with the Lord's Love, nor intoxicated with His subtle essence, without the Word (Shabd) of the Guru, he is frustrated, and consumed by his own inner fire.

साची कार कमावणी होरि लालच बादि।।
इहु मनु साचै मोहिआ जिहवा सचि सादि।।
बिनु नावै को रसु नही होरि चलहि बिखु लादि।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1010)

Practice Truth – other greed and attachments are useless. The True Lord has fascinated this mind, and my tongue enjoys the taste of Truth. Without the Name, there is no juice; the others depart, loaded with poison.

राम नाम रसु चाखिआ हरि नामा हर तारि।।
कहु कबीर कंचनु भइआ भ्रमु गइआ समुद्रै पारि।।

-- आदि ग्रन्थ (मारू भगत कबीर, पृ० 1103)

I have tasted the sublime Essence of the Lord's Name; the Lord's Name carries everyone across. Says Kabir, I have become like gold; doubt is dispelled, and I have crossed over the World-Ocean.

Aparas – Being Unattached

The word '*Aparas* अपरस' is derived from *A + Sparsh* (अ + स्पर्श) i.e., not touched by others. It also means 'the Unattached or Detached one'. Gurbani tells us that *Aparas* is of two kinds: the true one and the false one. The real and true *Aparas* is – the earnings of *Naam* and expressive devotion (*Bhaav-Bhakti* भाव–भक्ति), in which, the *Sikh* (disciple) knows the Lord, *Akaal Purush* to be alongside oneself. It is by this that one receives salvation across the Worldly Ocean (*Bhav-Saagar* भवसागर), and the human birth becomes fruitful. In this, the essential condition is that one does not speak lies, does not ever commit adultery and remain focused in *Sewa* (service) and *Satsang* (Company of Truth). This true and unsullied *Aparas* is procured only through *Guru*'s *Prasad*.

In contrast, the false *Aparas* is outer cleanliness, *karma-Dharma*, worship-recitation etc., seeing which, people start giving one honour and reverence and due to which, ego begins to well up increasingly day after day within oneself. Such an *Aparas* is given the name *Ras-Kas* (see section above). The antidote to *Ras-Kas* is also applicable to false *Aparas*. *Kaal Bhagwan* has cast his net to trap unfortunate *jiva*s, the unending desires due to which, cast us in the whirlpool of '*Chaurasi*', the Cycle of 8.4 million Life-forms, and human birth becomes fruitless.

What is True *Aparas*?

- The earnings of *Naam*, knowing the Lord to be alongside. By this, one crosses over the Ocean of the World.

उरि धारै जो अंतरि नामु।। सरब मै पेखै भगवानु।।
निमख निमख ठाकुर नमसकारै।। नानक ओहु अपरसु सगल निसतारै।।
-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 274)

One who enshrines the Name within the heart, who sees the Lord God in all, who, each and every moment, bows in reverence to the Lord Master – O Nanak, such a one is the true 'touch-nothing Sant', who emancipates everyone.

- It is is obtained from the *Guru*'s *Prasad* (grace).

- Not speaking lies, not committing adultery and remaining focused in *Sewa* (Service) and *Satsang* (Company of Truth), staying humble.

मिथिआ नाही रसना परस।। मन महि प्रीति निरंजन दरस।।
पर त्रिअ रूपु न पेखै नेत्र।। साध की टहल संतसंगि हेत।।
करन न सुनै काहू की निंदा।। सभ ते जानै आपस कउ मंदा।।
गुर प्रसादि बिखिआ परहरै।। मन की बासना मन ते टरै।।
इंद्री जित पंच दोख ते रहत।। नानक कोटि मधे को ऐसा अपरस।।
-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 274)

One whose tongue does not touch falsehood; whose mind is filled with love for the Blessed Vision of the Pure Lord, whose eyes do not gaze upon the beauty of others' wives, who serves the Holy and loves the Sants' Congregation, whose ears do not listen to slander against anyone who deems himself to be the worst of all, who, by Guru's grace, renounces corruption, who banishes the mind's evil desires from his mind, who conquers his sexual instincts and is free of the five sinful passions – O Nanak, among millions, there is scarcely one such 'touch-nothing Sant'.

What is False *Aparas*?

- It is outer cleanliness, which only enahnces the ego.

बासन मांजि चरावहि ऊपरि काठी धोइ जलावहि।।
बसुधा खोदि करहि दुइ चूल्हे सारे माणस खावहि।।

ओइ पापी सदा फिरहि अपराधी मुखहु अपरस कहावहि।।
सदा सदा फिरहि अभिमानी सगल कुट्मब डुबावहि।।

-- आदि ग्रन्थ (आसा भगत कबीर, पृ० 476)

They wash their pots and pans before putting them on the stove, and they wash the wood before lighting it. They dig up the earth and make two fireplaces, but they eat the whole person! Those sinners continually wander in evil deeds, while they call themselves 'touch-nothing Sants'. They wander around forever and ever in their self-conceit, and all their families are drowned.

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OBDURACY OF THE MIND (*Mun-Hath* मन–हठ), SLANDER (*Ninda* निन्दा) & EVIL COMPANY (*Kusangati* कुसंगति)

Mun-Hath – Obduracy of the Mind

'***Hath*** हठ' means stubbornness. '*Baal Hath* बाल हठ' (child obstinacy) and '*Triya Hath* त्रिया हठ' (female obstinacy) are well-known. *Hath* is to remain affixated to one's stubbornness, to not listen at all to the wise words of someone else. A person, who only listens to his own mind is considered a person with *Hath*.

In this world, everyone has to take support of others. In order to fulfil our bodily, mental and spiritual needs, we are dependent on to others. Knowledge is also learnt from a master, else a person remains no better than an animal. What is science? It is the essence of all the experience of the various learned persons who have passed and those who are present today. Now, if someone were not to take learning from anyone else and keeps saying his own thing, who could be a greater fool than him? And if one does not take instruction from those, wiser and more experienced than himself in matters of Spirituality and merit of others, then both his worlds – this and the beyond – are ruined. Such a person ruins his life.

The imperfect and incompetent *Guru*s have, with the aid of scriptural texts, without comprehending their true import, developed regimens, and by affixating on them, they are causing immense damage to themselves and to those who follow them, ruining their lives. Such persons are not fearful of the True and Perfect Master and they are indulging

in merry-making pleasing to their minds. An important reason for not accepting such a *Guru* is that there is none above them to enquire into their deeds.

जोगी जंगम संनिआसी भुले ओन्हा अहंकारु बहु गरबु वधाइआ।।
छादनु भोजनु न लैही सत भिखिआ मनहठि जनमु गवाइआ।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 513)

The Yogis, the wandering hermits and the Sannyasis have gone astray; their egotism and arrogance have increased greatly. They do not accept the true donations of clothes and food, and their lives are ruined by their stubborn minds.

हठु करि मरै न लेखै पावै।। वेस करै बहु भसम लगावै।।
नामु बिसारि बहुरि पछुतावै।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 226)

One who dies in stubbornness shall not be approved, even though he may wear religious robes and smear his body all over with ashes. Forgetting Naam, the Name of the Lord, he comes to regret and repent in the end.

In Gurbani, such a *Hath* has been termed '*Mun-Hath*' (mental stubbornness) because in its foundation is concealed the Ego of the mind. This *Kaal* (mind) and *Maya* (matter-illusion) have installed their agent with every *jiva*, which is constantly deluding them and does not permit them to proceed to the righteous path.The Muslims have termed its deception as '*Khudi*' and in English it is termed 'Ego' (I and Mine-ness). The Muslim faqirs say that until there is *Khudi* within one one cannot meet the '*Khuda*' (God). What we term as '*Kaal*' is the '*Shaitan*' (Devil) of the Muslims, Jews and Christians, who does not permit us to take to the True Path of *Akaal Purush*, by deluding us. This mind is also termed '*Nafs*'. Hence, should one desire one's own welfare, one should discard the various arguments and contra-arguments and debates.

मन के मते न चालिए मन के मते अनेक।
जो मन पर असवार है सो साधू कोई नेक।।

-- कबीर साहिब

The mind has several doctrines; do not go by them. One who is on top of the mind is a rare righteous Sadhu.

The roots of the mind are undoubtedly deep, right upto the underworld, '*Pataal*', and are extremely difficult to unroot. However, with *Satguru*'s grace, consciencious and diligent persons are successful. The effort put-in is never rendered waste. The merger with the *Nirankar* (one devoid of the pollution of *Maya*) Lord is achieved by only a *Gurumukh* and not by a *Manmukh*.

मनहठि करम कमावणे थाइ न कोई पाइ।।
नानक गुरमुखि आपु बीचारीऐ विचहु आपु गवाइ।।

-- आदि ग्रन्थ (बिलावल की वार म० 3, पृ० 849)

By stubborn-mindedly performing religious rituals, no one obtains the approval of the Lord. O Nanak, the Gurumukh understands himself, and eradicates self-conceit from within.

The *Gurumukh* is not made through the reading and reciting of the scriptural texts. One cannot aspire to be a *Gurumukh* until, taking the shelter of a *Satguru*, a conscious *Sant-Sat Purush* (see Part I-B, Ch. 9: *Satguru*), through truthful and complete faith and *Sewa*, one becomes eligible for His mercy and grace. Without the grace of a *Shabd*-discerning *Satguru*, escape from the dreadful Cycle of 8.4 million Life-forms is not possible.

लख चउरासीह भरमदे मनहठि आवै जाइ।।
गुर का सबदु न चीनिओ फिरि फिरि जोनी पाइ।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 162)

Through 8.4 million incarnations, people wander lost; in stubborn-mindedness, they come and go. They do not realise the Guru's Word (Shabd); they are reincarnated over and over again.

The device of meeting with the True beloved, *Akaal Purush*, that the *Satguru* speaks of, is the earning of true *Sahaj Yoga*, which can be done with ease by children, elders, women and men, and by all. There is no need to undertake penance, complicated *Asana*s and the likes of *Naoli Karma* and various difficult means. One does not need to leave his home and heart as well. In *Hatha yoga*, by giving the body considerable discomfort, through forceful *Hath*, the senses have to be subjugated. The 'Bhagavad Gita' has proscribed such a *Hatha-*

yoga. It says that the senses should be stopped through the mind itself. Mind is higher than the senses, but it is an agent of *Kaal*,

सङ्कल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः।
मनसैवेनद्रियग्रामं विनियम्य समन्ततः।।
शनैः शनैरुपरमेद्बुद्धया धृतिगृहीतया ।
आत्मसंस्थं मनरू कृत्वा न किञ्चिदपि चिन्तयेत्।।

-- श्रीमद्भगवद्गीता (6:24)

Completely renouncing all desires arising from thoughts of the world, one should restrain the senses from all sides with the mind. Slowly and steadily, with conviction in the intellect, the mind will become fixed in God alone and will think of nothing else.

In Spirituality, the *karma* (action) done through *Hath* is not considered to be fruitful since during *Hath*, the cognition of the body continues and the spirit cannot transcend the Physical and rise to the Subtle and Causal planes. For spiritual success, it is very essential that the consciousness of the Physcial body be discarded. By means of *Mun-Hath* मन हठ, the longing does not vanish; its only cure is the earning of *Shabd*. Even thousands of intellectuals, camouflage wearers, those indulging in *karma*s, Vedas-Shastras and thoughts emanating from the mind, cannot find God; this type of *Mun-Hath* is worthless. Due to *Mun-Hath*, the human birth is laid waste and one has to take recourse to rebirth again and again. The only means of attaining the spiritual planes is effort with the support of *Satguru*'s Will and abiding love in the heart.

There is an 'iron curtain' (*Vajra Kiwad* वज्र किवाड़) behind the eyes, which can only open with the *Satguru*'s grace. This is not a trade of doing *Hath* by imitating others. The unveiling of '*Shabd*' and the transition from the Physical to the Subtle can only take place throguh *Satguru*'s mercy. The *jiva* (being) can only be redeemed with the Company of the Holy (*Sadh Sangat*) and earning of *Shabd*.

Traits of *Mun-Hath.*

- *Mun-Hath* does not provide peace, one does not get attracted to the Truth and one does not achieve *Sahaj*.

मनहठि करम कमावदे नित नित होहि खुआरु।।
अंतरि सांति न आवई ना सचि लगै पिआरु।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 66)

They go about their business stubborn-mindedly; they are disgraced forever and ever. Inner peace does not come to them; they do not embrace love for the True Lord.

मनहठि सहजि न बीजिओ भुखा कि अगै खाइ।।
नामु निधानु विसारिआ दूजै लगा जाइ।।

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 647)

Because of his stubborn mind, he does not plant the seeds of tranquil peace; what will he eat in the world hereafter, to satisfy his hunger? He has forgotten the treasure of the Name; he is caught in the love of duality.

अंदरि सहजु न आइओ सहजे ही लै खाइ।।
मनहठि जिस ते मंगणा लैणा दुखु मनाइ।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 587)

Peace does not come to his heart – he is not content to eat what comes his way. With his stubborn mind, he begs, and grabs, and annoys those who give.

- Those who do *Mun-Hath*, are *Manmukh*s.

मनमुख मुहि मैलै सबदु न जाणनी काम करोधि विणासु।।
सतिगुर का भउ छोडिआ मनहठि कमु न आवै रासि।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 586)

The self-willed Manmukhs have filthy faces; they do not know the Word (Shabd); in sexual desire and anger they waste away. They forsake the Fear of the True Guru, and because of their stubborn ego, their efforts do not come to fruition.

विणु मनै जि होरी नालि लुझणा जासी जनमु गवाइ।।
मनमुखी मनहठि हारिआ कूडु कुसतु कमाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 87)

Those who struggle with something other than their own mind, shall depart having wasted their lives. The self-willed Manmukhs, through stubborn-mindedness and the practice of falsehood, lose the game of life.

- Thousands of intellectuals, disguise-wearers, those indulging in *karma*s, Vedas-Shastras and thoughts emanating from the mind, cannot find God; this type of *Mun-Hath* is worthless.

मनहठि किनै न पाइओ सभ थके करम कमाइ।।
मनहठि भेख करि भरमदे दुखु पाइआ दूजै भाइ।।

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 593)

No one has ever found the Lord through stubborn-mindedness. All have grown weary of performing such actions. Through their stubborn-mindedness, and by wearing their disguises, they are deluded; they suffer in pain from the love of duality.

मनहठ बुधी केतीआ केते बेद बीचार।।
केते बंधन जीअ के गुरमुखि मोख दुआर।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 62)

There are so many stubborn-minded intelligent people, and so many who contemplate the Vedas. There are so many entanglements for the soul. Only as Gurumukh do we find the Door of Liberation.

मनहठि किनै न पाइआ करि उपाव थके सभु कोइ।।
सहस सिआणप करि रहे मनि कोरै रंगु न होइ।।

-- आदि ग्रन्थ (सिरीराग म० 4, पृ० 39)

No one has found Him by stubborn-mindedness. All have grown weary of the effort. Thousands of clever mental tricks have been tried, but still, the raw and undisciplined mind does not absorb the Colour of the Lord's Love.

अनिक भेख अरु डिआन धिआन मनहठि मिलिअउ न कोइ।।
कहु नानक किरपा भई भगतु डिआनी सोइ।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 251)

By all sorts of religious robes, knowledge, meditation and stubborn-mindedness, no one has ever met God. Says Nanak, those upon whom God showers His mercy, are devotees of spiritual wisdom.

- One has to take recourse to rebirth again and again due to the *karmas* of *Mun-Hath* and one is drowned in the Ocean of the World (*Bhav-Sagar*)

मनहठि करम कमावणे फिरि फिरि जोनी पाइ।।
गुरमुखि जनमु सफलु है जिस नो आपे लए मिलाइ।।
नानक नदरी नदरि करे ता नाम धनु पलै पाइ।।

-- आदि ग्रन्थ (बिलावल म० 3, पृ० 850)

Acting stubborn-mindedly, he is reincarnated over and over again. The birth of the Gurumukh is fruitful and auspicious. The Lord unites him with Himself. O Nanak, when the Merciful Lord grants His mercy, one obtains the wealth of Naam, the Name of the Lord.

नानक बेड़ी सच की तरीऐ गुर वीचारि।।
इकि आवहि इकि जावही पूरि भरे अहंकारि।।
मनहठि मती बूडीऐ गुरमुखि सचु सु तारि।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 20)

O Nanak, the Boat of Truth will ferry you across; contemplate the Guru. Some come, and some go; they are totally filled with egotism. Through stubborn-mindedness, the intellect is drowned; one who becomes Gurumukh and truthful is saved.

- The Shastras and Smritis say that the Lord is not to be had through *Mun-Hath*; instead, through *Sadh Sangat* and *Guru*'s *Shabd*.

मनहठि कितै उपाइ न छूटीऐ सिंमृति सासत्र सोधहु जाइ।।
मिलि संगति साधू उबरे गुर का सबदु कमाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 65)

Acting in stubborn-mindedness, no one is saved; go and study the Smritis and the Shastras. Joining the Sadh Sangat, the Company of the Holy, and practicing the Shabds of the Guru, you shall be saved.

हठ मझाहू मा पिरी पसे किउ दीदार।।
संत सरणाई लभणे नानक प्राण अधार।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 80)

My Beloved Husband Lord is deep within my heart. How can I see Him? In the Sanctuary of the Sants, O Nanak, the Support of the breath of life is found.

मनहठि जो कमावै तिलु न लेखै पावै बगुल जिउ धिआनु लावै माइआ रे धारी।।
कोई ऐसो रे सुखह दाई प्रभ की कथा सुनाई तिसु भेटे गति होइ हमारी।।

-- आदि ग्रन्थ (धनासरी म० 5, पृ० 687)

One who acts through stubbornness is of no account at all; like a crane, he pretends to meditate, but he is still stuck in Maya. Is there any such Giver of peace, who can recite to me the sermon of God? Meeting him, I would be emancipated.

मनहठि किनै न पाइओ पुछहु वेदा जाइ।।
नानक हरि की सेवा सो करे जिसु लए हरि लाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 86)

Through stubborn-mindedness, none have found Him; go and consult the Vedas on this. O Nanak, he alone serves the Lord, whom the Lord attaches to Himself.

- The longing and uneasiness does not go by *Mun-Hath*; instead, it goes by *Shabd*.

मनहठि तरफ न जिपई जे बहुता घाले।।
तरफ जिणै सत भाउ दे जन नानक सबदु वीचारे।।

-- आदि ग्रन्थ (सूही की वार म० 2, पृ० 787)

Stubborn-mindedness will not win the Lord to one's side, no matter how much it is tried. The Lord is won over to your side, by offering Him your true love, O servant Nanak, and contemplating the Word (Shabd).

- One is redeemed by giving up *Mun-Hath* and becoming *Gurumukh*.

मनहठ बुधी केतीआ केते बेद बीचार।।
केते बंधन जीअ के गुरमुखि मोख दुआर।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 62)

There are so many stubborn-minded intelligent people, and so many who contemplate the Vedas. There are so many entanglements for the soul. Only as Gurumukh do we find the Door of Liberation.

Ninda – Slander

What is *Ninda*?

- It is listening to criticism of others and being unable to tolerate their glory.

कोई निंदकु वडिआई देखि न सकै सो करतै आपि पचाइआ।।
जनु नानकु गुण बोलै करते के भगता नो सदा रखदा आइआ।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 305)

The slanderer, who cannot endure His greatness, is destroyed by the Creator Himself. Servant Nanak chants the Glorious Praises of the Creator, who protects His devotees forever.

जउ देखै छिद्रु तउ निंदकु उमाहै भलो देखि दुख भरीऐ।।
आठ पहर चितवै नही पहुचै बुरा चितवत चितवत मरीऐ।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 823)

When the slanderer sees a fault in someone else, he is pleased. Seeing goodness, he is depressed. Twenty-four hours a day, he plots, but nothing works. The evil man dies, constantly thinking up evil plans.

निंदक दुसट वडिआई वेखि न सकनि ओन्हा पराइआ भला न सुखाई।।
किआ होवै किस ही की झख मारी जा सचे सिउ बणि आई।।

-- आदि ग्रन्थ (बिलावल की वार म० 3, पृ० 850)

The slanderers and evil-doers cannot see this glorious greatness; they do not appreciate the goodness of others. What can be achieved by anyone babbling? The Guru is in love with the True Lord.

धिगु धिगु नर निंदक जिन जन नही भाए हरि के सखा सखाइ।।
से हरि के चोर वेमुख मुख काले जिन गुर की पैज न भाइ।।

-- आदि ग्रन्थ (रामकली म० 4, पृ० 881)

Cursed, cursed are the slanderers who do not like the humble, the friends and companions of the Lord. Those who do not like the honour and glory of the Guru are faithless, black-faced thieves, who have turned their backs on the Lord.

- It is the name of lies and exaggeration. One should neither do it, nor listen to it.

हउ तुधु आखा मेरी काइआ तूं सुणि सिख हमारी।।
निंदा चिंदा करहि पराई झूठी लाइतबारी।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 155)

I say to you, O my body: listen to my advice! You slander, and then praise others; you indulge in lies and gossip.

पर धन पर दारा पर निंदा इन सिउ प्रीति निवारि।।
चरन कमल सेवी रिद अंतरि गुर पूरे कै आधारि।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 379)

Others' wealth, others' wives, and the slander of others – renounce your craving for these. Serve the Lord's Lotus Feet within your heart, and hold to the Support of the Perfect Guru.

परहरि काम क्रोधु झूठु निंदा तजि माइआ अहंकारु चुकावै।।
तजि कामु कामिनी मोहु तजै ता अंजन माहि निरंजनु पावै।।

-- आदि ग्रन्थ (माझ की वार म० 4, पृ० 141)

Renounce sexual desire, anger, falsehood and slander; forsake Maya and eliminate egotistical pride. Renounce sexual desire and promiscuity, and give up emotional attachment. Only then shall you obtain the Immaculate Lord amidst the darkness of the world.

काम क्रोध लोभ झूठ निंदा इन ते आपि छडावहु।।
इह भीतर ते इन कउ डारहु आपन निकटि बुलावहु।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 617)

Sexual desire, anger, greed, falsehood and slander – please, save me from these, O Lord. Please eradicate these from within me, and call me to come close to You.

चुगल निंदक भुखे रुलि मुए एना हथु न किथाऊ पाइ।।
बाहरि पाखंड सभ करम करहि मनि हिरदै कपटु कमाइ।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1417)

The gossipers and slanderers shall remain hungry and die, rolling in the dust; their hands cannot reach anywhere. Outwardly, they do all the proper deeds, but they are hypocrites; in their minds and hearts, they practice deception and fraud.

निंदक का कहिआ कोइ न मानै।। निंदक झूठु बोलि पछुताने।।
बगुले जिउ रहिआ पंख पसारि।। मुख ते बोलिआ तां कढिआ बीचारि।।

-- आदि ग्रन्थ (भैरउ म० 5, पृ० 1152)

No one believes what the slanderer says. The slanderer tells lies, and later regrets and repents. Like a crane, he spreads his feathers, to look like a swan. When he speaks with his mouth, then he is exposed and driven out.

- It is tantamount to washing others' dirt for free, and taking up others' load of *karma* upon oneself and thereby befouling one's mind.

पर निंदा करे अंतरि मलु लाए।। बाहरि मलु धोवै मन की जूठि न जाए।।

-- आदि ग्रन्थ (सिरीराग की वार म० 3, पृ० 88)

He slanders others, and pollutes himself with his own filth. Outwardly, he washes off the filth, but the impurity of his mind does not go away.

मनमुखि अंधे सुधि न काई।। आतम घाती है जगत कसाई।।
निंदा करि करि बहु भारु उठावै बिनु मजूरी भारु पहुचावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 118)

The blind self-willed Manmukhs have no understanding at all. They are the assassins of the self, and the butchers of the world. By continually slandering others, they carry a terrible load, and they carry the loads of others for nothing.

सहण सील संतं सम मित्रस्य दुरजनह।।
नानक भोजन अनिक प्रकारेण निंदक आवध होइ उपतिसटते।।

-- आदि ग्रन्थ (सहसकृती म० 5, पृ० 1356)

The Sants are tolerant and good-natured; friends and enemies are the same to them. O Nanak, it is all the same to them, whether someone offers them all sorts of foods, or slanders them, or draws weapons to kill them.

निंदकु निंदा करि मलु धोवै ओहु मलभखु माइआधारी।।
संत जना की निंदा विआपे ना उरवारि न पारी।।

-- आदि ग्रन्थ (गूजरी म० 4, पृ० 507)

By slandering, the slanderer washes the filth off others; he is an eater of filth, and a worshipper of Maya. He indulges in the slander of the humble Sants; he is neither on this shore, nor the shore beyond.

निंदा करि करि नरक निवासी अंतरि आतम जापै।।
अठसठि तीरथ भरमि विगूचहि किउ मलु धोपै पापै।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1013)

Slandering others, one lives in hell; within him is hazy darkness. Wandering to the sixty-eight sacred shrines of pilgrimage, he is ruined. How can the filth of sin be washed away?

Other Traits of *Ninda.*

- The slanderer cannot affect the *Gurumukh*, who meditates upon *Naam*.

सो गुरमुखि नामु जपिआ वडभागी तिन निंदक दुसट सभि पैरी पाए।।
नानक नामु अराधि सभना ते वडा सभि नावै अगै आणि निवाए।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 89)

Very fortunate and blessed is that Gurumukh, who chants the Name; it shall bring all slanderers and wicked enemies to fall at his feet. O Nanak, worship and adore Naam, the Greatest Name of all, before which all come and bow.

सचु साहिबु सचा निआउ है सिरि निंदक छाई।।
जन नानक सचु अराधिआ गुरमुखि सुखु पाई।।

-- आदि ग्रन्थ (बिलावल की वार म० 3, पृ० 851)

True is the Lord and Master, and true is His justice. The heads of the slanderers are covered with ashes. Servant Nanak worships the True Lord in adoration; as Gurumukh, he finds peace.

- It is far removed from the Praise of *Sant* and *Gurumukh*, by which one attains the Ultimate Stage (*Param Pad*).

उसतति निंदा दोऊ तिआगै खोजै पदु निरबाना।।
जन नानक इहु खेलु कठनु है किनहूं गुरमुखि जाना।।

-- आदि ग्रन्थ (गउड़ी म० 9, पृ० 219)

Renounce both praise and blame; seek instead the state of Nirvana. O servant Nanak, this is such a difficult game; only a few Gurumukhs understand it!

नह निंदिआ नह उसतति जा कै लोभु मोहु अभिमाना।।
हरख सोग ते रहै निआरउ नाहि मान अपमाना।।

आसा मनसा सगल तिआगै जग ते रहै निरासा।।
कामु क्रोधु जिह परसै नाहनि तिह घटि ब्रहमु निवासा।।

-- आदि ग्रन्थ (सोरठ म० 9, पृ० 633)

Who is not swayed by either slander or praise, nor affected by greed, attachment or pride; who remains unaffected by joy and sorrow, honour and dishonour; who renounces all hopes and desires and remains desireless in the world; who is not touched by sexual desire or anger – within his heart, God dwells.

पर निंदा उसतति नह जा कै कंचन लोह समानो।।
हरख सोग ते रहै अतीता जोगी ताहि बखानो।।

-- आदि ग्रन्थ (धनासरी म० 9, पृ० 685)

One who does not slander or praise others, who looks upon gold and iron alike, who is free from pleasure and pain – he alone is called a true Yogi.

उसतति निंदा दोऊ परहरि हरि कीरति उरि आनो।।
जन नानक सभ ही मै पूरन एक पुरख भगवानो।।

-- आदि ग्रन्थ (बसंत म० 9, पृ० 1186)

Leave behind both praise and slander; enshrine the Kirtan of the Lord's Praises within your heart. O servant Nanak, the One Primal Being, the Lord God, is totally permeating everywhere.

हरि का चिहनु सोई हरि जन का हरि आपे जन महि आपु रखांति।।
धनु धंनु गुरू नानकु समदरसी जिनि निंदा उसतति तरी तरांति।।

-- आदि ग्रन्थ (मलार म० 4, पृ० 1264)

This is the Quality of the Lord, and of the Lord's humble servants as well; the Lord places His Own Essence within them. Blessed, blessed, is Guru Nanak, who looks impartially on all; He crosses over and transcends both slander and praise.

- By slandering a devotee, *Gurumukh* and *Sant*, due to the Lord's grace, their glory is only enhanced.

जिउ जिउ निंदक निंद करहि तिउ तिउ नित नित चड़ै सवाई।।
जन नानक हरि आराधिआ तिनि पैरी आणि सभ पाई।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 307)

As the slanderers spread their slander, so does the Guru's glory increase day by day. Servant Nanak worships the Lord, who makes everyone fall at His Feet.

देखहु भाई एहु अखाड़ा हरि प्रीतम सचे का जिनि आपणै जोरि सभि आणि निवाए।।
आपणिआ भगता की रख करे हरि सुआमी निंदका दुसटा के मुह काले कराए।।
सतिगुर की वडिआई नित चड़ै सवाई हरि कीरति भगति नित आपि कराए ।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 308)

Behold, O Siblings of Destiny: this is the Arena of the Beloved True Lord; His power brings everyone to bow in humility. The Lord, our Lord and Master, preserves and protects His devotees; He blackens the faces of the slanderers and evil-doers. The glorious greatness of the True Guru increases day by day; the Lord inspires His devotees to continually sing the Kirtan of His Praises.

महा पुरखां की निंदा का वेखु जि तपे नो फलु लगा सभु गइआ तपे का घालिआ।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 315)

Behold the fruit the penitent gathers, for slandering the Great Primal Being; all his labours have gone in vain.

निंदक की गति कतहूं नाही खसमै एवै भाणा।।
जो जो निंद करे संतन की तिउ संतन सुखु माना।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 381)

The slanderer shall never attain emancipation; this is the Will of the Lord and Master. The more the Sants are slandered, the more they dwell in peace.

- By means of *Satsang* and *Satguru*, even a slanderer gets to cross the Ocean of the World (*Bhav-Sagar*).

संत क्रिपाल क्रिपा जे करै।। नानक संतसंगि निंदकु भी तरै।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 279)

If the Compassionate Sant shows His Kindness, O Nanak, in the Company of the Sants, the slanderer may still be saved.

निंदउ नाही काहू बातै एहु खसम का कीआ।।
जा कउ क्रिपा करी प्रभि मैरै मिलि साधसंगति नाउ लीआ।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 611)

Don't indulge in slander for any reason, for everything is the creation of the Lord and Master. One who is blessed with the mercy of my God, dwells on the Name in the Sadh Sangat, the Company of the Holy.

कोई निंदकु होवै सतिगुरू का फिरि सरणि गुर आवै।।
पिछले गुनह सतिगुरु बखसि लए सतसंगति नालि रलावै।।

-- आदि ग्रन्थ (बिलावल की वार म० 3, पृ० 855)

If someone slanders the True Guru, and then comes seeking the Guru's Protection, the True Guru forgives him for his past sins, and unites him with the Sants' Congregation.

जिन्हा अंतरि गुरमुखि प्रीति है तिन्ह हरि रखणहारा राम राजे।।
तिन्ह की निंदा कोई किआ करे जिन्ह हरि नामु पिआरा।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 451)

Those Gurumukhs, who are filled with His Love, have the Lord as their Saving grace, O Lord King. How can anyone slander them? The Lord's Name is dear to them.

गुर सेविऐ हरि महलु पाइआ मेरी जिंदुड़ीए झख मारनु सभि निंदक घंडा राम।।
जन नानक नामु धिआइआ मेरी जिंदुड़ीए धुरि मसतकि हरि लिखि छडा राम।।

-- आदि ग्रन्थ (बिहागड़ा म० 4, पृ० 541)

Serving the Guru, I have obtained the Mansion of the Lord's Presence, O my soul; all the slanderers and trouble-makers bark in vain. Servant Nanak has meditated on the Name, O my soul; such is the pre-ordained destiny which the Lord written on his forehead.

अरदासि सुणी दातारि प्रभि होए किरपाल।।
राखि लीआ अपना सेवको मुखि निंदक छारु।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 818)

God, the Great Giver, has become merciful; He has listened to my prayer. He has saved His servant, and put ashes into the mouth of the slanderer.

निंदक कै मुखि कीनो रोगु।। जै जै कारु करै सभु लोगु।।
संतन कै मनि महा अनंदु।। संत जपहि गुरदेउ भगवंतु।।
संगति के मुख ऊजल भए।। सगल थान निंदक के गए।।

-- आदि ग्रन्थ (गौंड म० 5, पृ० 869)

He puts illness into the mouths of the slanderers. All the people celebrate His victory. Supreme bliss fills the minds of the Sants. The Sants meditate on the Divine Guru, the Lord God. The faces of His companions become radiant and bright. The slanderers lose all places of rest.

Demerits of *Ninda.*

- It is a disease with no cure.

अवखध सभे कीतिअनु निंदक का दारू नाहि।।
आपि भुलाए नानका पचि पचि जोनी पाहि।।

-- आदि ग्रन्थ (गउड़ी की वार म० 1, पृ० 315)

All kinds of medicines may be prepared, but there is no cure for the slanderer. Those whom the Lord Himself misleads, O Nanak, putrefy and rot in reincarnation.

- It is stupidity and the perversity of Ego. Due to it, the fear of *Yama* and constant Coming-and-Going continues.

कुबुधि डूमणी कुदइआ कसाइणि पर निंदा घट चूहड़ी मुठी क्रोधि चंडालि।।
कारी कढी किआ थीऐ जां चारे बैठीआ नालि।।

-- आदि ग्रन्थ (सिरीराग की वार म० 1, पृ० 91)

False-mindedness is the drummer-woman; cruelty is the butcheress; slander of others in one's heart is the cleaning-woman, and deceitful anger is the outcast-woman. What good are the ceremonial lines drawn around your kitchen, when these four are seated there with you?

अहंकारीआ निंदका पिठि देइ नामदेउ मुखि लाइआ।।
जन नानक ऐसा हरि सेविआ अंति लए छडाइआ।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 451)

He turned his back on the egotists and slanderers, and showed His Face to Naamdev. Servant Nanak has so served the Lord, that He will deliver him in the end.

निंदा करि करि बहुतु विगूता गरभ जोनि महि किरति पइआ।।
पुरब कमाणे छोडहि नाही जमदूति ग्रासिओ महा भइआ।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 900)

Slandering others, you are totally ruined; because of your past actions, you shall be consigned to the womb of reincarnation. Your past actions will not just go away; the most horrible Messenger of Death shall seize you.

अहिनिसि निंदा ताति पराई हिरदै नामु न सरब दइआ।।
बिनु गुर सबद न गति पति पावहि राम नाम बिनु नरकि गइआ।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 906)

Day and night, you jealously slander others; in your heart, you have neither the Name, nor compassion for all. Without the Guru's Word (Shabd), you will not find salvation or honour. Without the Lord's Name, you shall go to hell.

कबीर लोगु कि निंदै बपुड़ा जिह मनि नाही गिआनु।।
राम कबीरा रवि रहे अवर तजे सभ काम।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1366)

Kabir, how can the wretched people slander me? They have no wisdom or intelligence. Kabir continues to dwell upon the Lord's Name; I have abandoned all other affairs.

निदक कउ फिटके संसारु।।
निंदक का झूठा बिउहारु।। निंदक का मैला आचारु।।
दास अपुने कउ राखनहारु।। निंदकु मुआ निंदक कै नालि।।
पारब्रहम परमेसरि जन राखे निंदक कै सिरि कड़किओ कालु।।

-- आदि ग्रन्थ (भैरउ म० 5, पृ० 1151)

The entire universe curses the slanderer. False are the dealings of the slanderer. The slanderer's lifestyle is filthy and polluted. The Lord is the Saving grace and the Protector of His slave. The slanderer dies with the rest of the slanderers. The Supreme Lord God, the Transcendent Lord, protects and saves His humble servant. Death roars and thunders over the head of the slanderer.

- It is a great Sin to do *Ninda* (calumny) of *Gurumukh*s, *Sadhus*, *Sant*s and *Satguru*s. Such a slanderer has no place of rest, and his welfare never happens. It is the cause of one's fall.

कोई जाणहु मास काती कै किछु हाथि है सभ वसगति है हरि केरी।।
तिउ संत जना की नर निंदा करहि हरि राखै पैज जन केरी।।

-- आदि ग्रन्थ (गउड़ी म० 4, पृ० 168)

Who thinks that the power lies in the flesh or the scissors? Everything is in the Power of the Lord. In just the same way, when someone slanders the Sant, the Lord preserves the honour of His servant.

जिन गुरमुखि हरि आराधिआ तिन संत जना जैकारु।।
कोई निंदा करे पूरे सतिगुरू की तिस नो फिटु फिटु कहै सभु संसारु।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 302)

Those Gurumukhs who worship and adore the Lord – hail to those saintly beings! If someone slanders the Perfect True Guru, he will be rebuked and reproached by the whole world.

जो निंदा करे सतिगुर पूरे की तिसु करता मार दिवावै।।
फेरि ओह वेला ओसु हथि न आवै ओहु आपणा बीजिआ आपे खावै।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 303)

But one who slanders the Perfect True Guru, shall be killed and destroyed by the Creator. This opportunity shall not come into his hands again; he must eat what he himself has planted.

सत पुरख की तपा निंदा करै संसारै की उसतती विचि होवै एतु दोखै तपा दयि मारिआ।।
महा पुरखां की निंदा का वेखु जि तपे नो फलु लगा सभु गइआ तपे का घालिआ।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 315)

The penitent slanders the True Primal Being, and sings the praises of the material world. For this sin, he is cursed by the Lord. Behold the fruit the penitent gathers, for slandering the Great Primal Being; all his labours have gone in vain.

संता कउ मति कोई निंदहु संत रामु है एको।।
कहु कबीर मै सो गुरु पाइआ जा का नाउ बिबेको।।

-- आदि ग्रन्थ (सूही भगत कबीर, पृ० 793)

Let no one slander the Sants, because the Sants and the Lord are as one. Says Kabir, I have found that Guru, whose Name is Clear Understanding.

निंदकु जमदूती आइ संघारिओ देवहि मूंड उपरि मटाक।।
नानक आपन कटारी आपस कउ लाई मनु अपना कीनो फाट।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1224)

The Messenger of Death comes to slaughter the slanderer; he beats him on his head. O Nanak, he cuts himself with his own dagger, and destroys his own mind.

जो निंदा करे सतिगुर पूरे की तिसु करता मार दिवावै।।
फेरि ओह वेला ओसु हथि न आवै ओहु आपणा बीजिआ आपे खावै।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 303)

But one who slanders the Perfect True Guru, shall be killed and destroyed by the Creator. This opportunity shall not come into his hands again; he must eat, what he himself has planted.

- The slanderer has no attraction for *Naam*, and does not fear the Lord and *Satguru*.

निदकु प्रभू भुलाइआ कालु नेरै आइआ हरि जन सिउ बादु उठरीऐ।।
नानक का राखा आपि प्रभु सुआमी किआ मानस बपुरे करीऐ।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 823)

The slanderer forgets God, death approaches him, and he starts to argue with the humble servant of the Lord. God Himself, the Lord and Master, is Nanak's protector. What can any wretched person do to him?

गंधण वैण सुणहि उरझावहि नामु लैत अलकाइआ।।
निंद चिंद कउ बहुतु उमाहिओ बूझी उलटाइआ।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 402)

Listening to the evil talk, you are caught up in it, but you are hesitant to chant Naam, the Name of the Lord. You are delighted by slanderous talk; your understanding is corrupt.

गुर उपदेसु सुनिओ नहि काननि पर दारा लपटाइओ।।
पर निंदा कारनि बहु धावत समझिओ नह समझाइओ।।

-- आदि ग्रन्थ (सारंग म० 9, पृ० 1232)

I never listened to the Guru's Teachings; I was entangled with others' spouses. I ran all around slandering others; I was taught, but I never learned.

जिन ऐसा सतिगुरु साधु न पाइआ ते हरि दरगह काढे मारी।।
ते नर निंदक सोभ न पावहि तिन नक काटे सिरजनहारी।।

-- आदि ग्रन्थ (भैरउ म० 4, पृ० 1135)

Those who do not find such a Holy True Guru are beaten, and driven out of the Court of the Lord. These slanderous people have no honour or reputation; their noses are cut by the Creator Lord.

Kusangati – Evil Company

**In Gurbani, '*Kusangati* कुसंगति' is the company of a degenrate (*Sakat* साकत, शाक्त) or *Manmukh* person (see Part III-A, Ch. 5: *Manmukh*). A *Sakat* is one who is away from God and is coloured in the colours of the world. A *Manmukh* is one who is attached to the world through the

doors of the senses and enjoys its essence. The swan is said to have the property of being able to separate the milk from water, and to drink up the milk, leaving behind the water. However, in contrast, a crow keeps its eyes towards filth. Like a fly, it buzzes over the sensory objects and due to the desire to be absorbed in them, finds them within himself and colours himself in their colours. His company is akin to that of the fondness of the crow for them, which can never remain hidden. Such a company cannot be fruitful. He is like a tree, which is never satiated due to being unable to bear fruit, nor is able to provide shade for resting. *Manmukh* has neither a place of residence nor a place of activity. He is far from the Pristine Home and lives like a crow. Whosoever keeps his company, how would he ever find a perch.

मनमुख ऊभे सुकि गए ना फलु तिंना छाउ।।
तिंना पासि न बैसीऐ ओना घरु न गिराउ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 66)

The self-willed Manmukhs stand there and dry up; they do not bear any fruit, and they do not provide any shade. Don't even bother to sit near them-they have no home or village.

The company of the degenerate *Manmukh*s cannot remain concealed forever. Their effect is extremely powerful and manifest. It is like the garlic – may one consume it secretly, but wherever he goes, it will show up due to its foul smell.

कबीर साकतु ऐसा है जैसी लसन की खानि।।
कोने बैठे खाईऐ परगट होइ निदानि।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1365)

Kabir, the faithless cynic is like a piece of garlic. Even if you eat it sitting in a corner, it becomes obvious to everyone.

The *Sakat* (wicked)-*Manmukh*s are fundamentally bad. It is their trait to keep company with evil people and with *Hari-Jan*s (people of the Lord) to have enmity with. Hence, they not only drown themselves, but also drown their family and progeny. In the end, they suffer in hells becoming bonded to the *Yama*s. The company of such persons is certainly bad and painful.

दुसटा नालि दोसती नालि संता वैरु करंनि।।
आपि डुबे कुट्मब सिउ सगले कुल डोबंनि।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 755)

Those who make friendships with the wicked, and harbour animosity to the Sants, shall drown with their families, and their entire lineage shall be obliterated.

दुसटा सेती पिरहड़ी जन सिउ वादु करंनहि।।
नानक साकत नरक महि जमि बधे दुख सहंनहि।।

-- आदि ग्रन्थ (बिलावल म० 3, पृ० 854)

They make friends with the wicked, and argue with the humble servants of the Lord. O Nanak, the faithless cynics are bound and gagged by the Messenger of Death, and suffer agony in hell.

Kabir Sahib says that the company of *Sakat* brings about pain and nothing else. If there is the banana plant adjacent to a tree of berries, then when the banana leaves swing, they will be shredded by rubbing against the thorns of the berries.

कबीर मारी मरउ कुसंग की केले निकटि जु बेरि।।
उह झूलै उह चीरीऐ साकत संगु न हेरि।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1369)

Says Kabir, I have been ruined and destroyed by bad company, like the banana plant near the thorn bush. The thorn bush waves in the wind, and pierces the banana plant; see this, and do not associate with the faithless cynics.

Those who are devoid of *Satsang* (see Part II-A, Ch. 10: *Satsang*) are replete with the filth of Attachment and *Maya* (illusion). They remain stuck in disease and troubles, and are unable to acquire stability and instead, wander about suffering pain of birth-death.

बिनु भागा सतसंगु न लभै बिनु संगति मैलु भरीजै जीउ।।

-- आदि ग्रन्थ (माझ म० 5, पृ० 95)

Without good fortune, the Sat Sangat is not found; without this Sangat, people are stained with filth and pollution.

मोह रोग सोग तनु बाधिओ बहु जोनी भरमाईऐ।।
टिकनु न पावै बिनु सतसंगति किसु आगै जाइ रूआईऐ।।

-- आदि ग्रन्थ (देवगंधारी म० 5, पृ० 532)

The body is tied up with emotional attachment, disease and sorrow, and so it is lured into countless reincarnations. He finds no place of rest without the Sadh Sangat, the Company of the Holy; to whom should he go and cry?

Without *Satsang*, the animal instinct remains prevalent within the *Manmukh*s and they spend their lives like load-carrying animals, without even recognising their Creator. Being devoid of *Naam*, they pursue *Maya* like thieves.

बिनु संगती सभि ऐसे रहहि जैसे पसु ढोर।।
जिनहि कीते तिसै न जाणन्ही बिनु नावै सभि चोर।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 427)

Without the Sangat, the Company of the Holy, all remain like beasts and animals. They do not know the One who created them; without the Name, all are thieves.

The company of such people sullies the mind. The Lord, *Hari*'s worship does not suit them anad devotion is not liked. They fritter about buzzing like sullied flies. They are themselves are severed from the Lord and those, who meet them become severed as well. It is best to say away from the company of such people – for along with the blackened pot, one's own self is likely to be blackened as well.

कबीर साकत संगु न कीजीऐ दूरहि जाईऐ भागि।।
बासनु कारो परसीऐ तउ कछु लागै दागु।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1371)

Kabir, do not associate with the faithless cynics; run far away from them. If you touch a vessel stained with soot, some of the soot will stick to you.

The Persian poet, Sheikh Sa'adi has written,

पिसरे नूह चूं बाबदान बेनिशस्त, ख़ानदाने–नबुव्वतअश गुम शुद।।

-- शेख़ सा'दी

Hazrat Noah's son (Ham) became stuck in bad company, as a result of which, his family lost the Aulia-ship, i.e., goodness as well.

The company of lusty dogs and pleasure-loving insects is especially the cause of downfall. The impressions of their past *karma*s (*Sanskar*s संस्कार) enter promptly within the *jiva*

and destroy all the good qualities. Rishi Kapil says in the 'Bhagavat',

यद्यसद्भिः पथि पुनः शिश्नोदरकृतोद्यमैः।
आस्थितो रमते जन्तुस्तमो विशति पूर्ववत्।।
सत्यं शौचं दया मौनं बुद्धिः श्रीर्ह्रीर्यशः क्षमा।।
शमो दमो भगश्चेति यत्सङ्गाद्याति सङ्क्षयम।।
तेष्वशन्तेषु मूढेषु खण्डितात्मस्वसाधुषु।
सङ्गं न कुर्याच्छोच्येषु योषित्क्रीडामृगेषु च।।

-- श्रीमद्भागवतम् (3:31:32-34)

If, therefore, the living entity again associates with the path of unrighteousness, influenced by sensually minded people engaged in the pursuit of sexual enjoyment and the gratification of the palate, he again goes to hell as before.
He becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all such opportunities.
One should not associate with a coarse fool who is bereft of the knowledge of self-realisation and who is no more than a dancing dog in the hands of a woman.

Of all the companies, the company of *Maya* (illusion) is most dangerous for a spiritual aspirant. Apropos this, it is said in the 'Bhagavat',

न तथास्य भवेन्मोहो बन्धश्चान्यप्रसङ्गतः।
योषित्सङ्गाद्यथा पुंसो यथा तत्सङ्गिसङ्गतः।।
प्रजापतिः स्वां दुहितरं दृष्ट्वा तद्रूपधर्षितः।
रोहिद्भूतां सोऽन्वधावद्दक्षरूपी हतत्रपः।।
तत्सृष्टसृष्टसृष्टेषु को न्वखण्डितधीः पुमान्।
ऋषिं नारायणमृते योषिन्मय्येह मायया।।
बलं मे पश्य मायायाः स्त्रीमय्या जयिनो दिशाम्।
या करोति पदाक्रान्तान् भ्रूविजृम्भेण केवलम्।।
सङ्गं न कुर्यात्प्रमदासु जातु योगस्य पारं परमारुरुक्षुः।
मत्सेवया प्रतिलब्धात्मलाभों वदन्ति या निरयद्वारमस्य।।

-- श्रीमद्भागवतम् (3:31:35-39)

The infatuation and bondage which accrue to a man from attachment to any other object is not as complete as that resulting from attachment to a woman or to the fellowship of men who are fond of women.

At the sight of his own daughter, Brahmā was bewildered by her charms and shamelessly ran up to her in the form of a stag when she took the form of a hind (female deer).

Just try to understand the mighty strength of My Māyā in the shape of woman, who by the mere movement of her eyebrows can keep even the greatest conquerors of the world under her grip.

One who aspires to reach the culmination of yoga and has realised his self by rendering service unto Me should never associate with an attractive woman, for such a woman is declared in the scripture to be the gateway to hell for the advancing devotee.

Tulsidas Ji says in the 'Ramacharitmanas' ,

काम क्रोध लोभादि मद प्रबल मोह कै धारि।।
तिन महँ अती दारुन दुखद मायारूपी नारि।।

-- श्रीरामचरितमानस (अरण्य काण्ड दोहा 43)

Lust, anger, greed, pride etc., constitute the most powerful army of Ignorance. But among them all the fiercest and the most troublesome is that incarnation of Måyå (the Lord's deluding potency) called woman.

A company that draws us towards the worldly attractions is bad. Hence, Kabir Sahib, while throwing light on the subject, says:

नारी नदी अथाह जल, बूड़ि मूआ संसार।
ऐसा साधू ना मिलै, जासो उतरै पारि।।

-- कबीर समग्र (काम को अंग 32, पृ० 438)

The woman is like an endless ocean in which the entire world has drowned. None was found, in whose company, one could cross it.

Until the flower is touched, it blooms, but when it is touched, it withers and cannot withstand the touch. If the same flower is kept in honey, then the flower can be kept abloom for very long. In the same manner, men and women can escape these contaminations by remaining in the honey of the *Guru*'s devotion and *Naam* bestowed by Him. Other than this, there is no other remedy, since in this manner, in

the loving lap of the mother, the *jiva*s, who are suffused in the spiritual ecstasy, remain beyond the senses. In the scriptures, even the talk of worldly attractions is prohibited.

Vice is principled immorality. (Kant)

One who even praises vice is a fallen person because such things create a strong desire for vice within us. The Shastras have provided strong prohibitions against people of lust and anger. By speaking to, by touch, by sitting alongwith, by eating alongside or keeping their company, their sins enter within us. Hence, we should avoid bad company and keep good company. The *Gurumukh* does not become a party to this, by virtue of His being engrossed in the Truth.

माइआ होई नागनी जगति रही लपटाइ।।
इस की सेवा जो करे तिस ही कउ फिरि खाइ।।
गुरमुखि कोई गारडू तिनि मलि दलि लाई पाइ।।
नानक सेई उबरे जि सचि रहे लिव लाइ।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 510)

Maya is a serpent, clinging to the world. Whoever serves her, she ultimately devours. The Gurumukh is a snake-charmer; he has trampled her and thrown her down, and crushed her underfoot. O Nanak, they alone are saved, who remain lovingly absorbed in the True Lord.

In bad company, a person becomes devoid of all righteous *karma*s and prosperities. The properties that manifest in *Kusangati* can be enumerated:

- One's mind enjoys criticism of others and calumny and backbiting.
- The attachment of worldly things and desire for a worldly enjoyment increases.
- Lust, anger, greed, attachment, ignorance and jealousy increase every day.
- Hypocrisy, boastfulness, ego, narrow-heartedness, foul intellect, lies, treachery, cowardice, harshness and other evils take birth.
- The life becomes sinful. Doubt, sorrow, worry, fear of birth-death remains.

This is why all faiths proscribe bad company. *Kusangati* is as bad, as *Satsang* (see Part II-A, Ch. 10: *Satsang*) is glorious. The entry of such persons in the spiritual arena (see Part I-B, Ch. 13: *Pseudo-Masters*) by doing propaganda of being *Guru* themselves – may they make any number of artifices and pomposity, they can never succeed in providing spiritual satisfaction and peace and they are destructive for a spiritual seeker in every possible way. In contrast, the Company of a True *Sadhu* – may it be totally devoid to outer ostentation, always bestows ecstasy of the remembrance of the Lord and spiritual solace. Hence, Kabir Sahib says,

कबीर साधू की संगति रहउ जउ की भूसी खाउ।।
होनहारु सो होइहै साकत संगि न जाउ।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1369)

Kabir, I will remain in the Sadh Sangat, the Company of the Holy, even if I have only coarse bread to eat. Whatever will be, will be. I will not associate with the faithless cynics.

A faqir has beautifully stated that,

बंदा गरयक मरद साहिब दिल शवी, बेहके बहके सरेशाहां रवी।

Rather than sit upon the heads of Emperors, it better to remain a Slave of the Sants.

Kabir Sahib even states,

साधू सो झगड़ा भला, ना साकठ सो मेल।।

-- कबीर समग्र (साकट नर को अंग 17, पृ० 493)

It is better to quarrel with the Sadhu than to keep the company of the Sakat – once the sandlewood is rubbed, it will only give fragrance.

Kusangati is the biggest cause of spiritual fall. A person's mind acquires the colours of his company and begins to do such acts as well. Should a good-hearted person take up bad company, he takes up the bad impressions and eventually become bad and declines in stature. Likewise, by constantly doing *Satsang*, a bad person also becomes righteous. It is a relevant point to note that the company of an average person does not show its impact as quickly as does bad company.

Another reason for this is that our mind, like water, goes towards the slope and quickly gets trapped in the expanse of body-corporality.

The impressions of numerous previous births are filled up within the body already.

जनम जनम की इसु मन कउ मलु लागी काला होआ सिआहु।।
खंनली धोती उजली न होवई जे सउ धोवणि पाहु।।

-- आदि ग्रन्थ (सोरठ म० 3, पृ० 651)

The filth of countless incarnations sticks to this mind; it has become pitch black. The oily rag cannot be cleaned by merely washing it, even if it is washed a hundred times.

On account of the impact of bad company, one's spiritual progress is impeded and the feeble, ignorant person quickly falls. In order to come out of this situation, the *jiva* requires some strength, advice and effort. It is always easier to ruin something than to create it.

Bad company comprises not merely keeping company of those doing having bad thoughts lowly deeds, but that of anything that keeps our mind and senses engrossed in pleasures and takes us away from Lord, and creates an obstacle in our path of Spirituality. Our residence, food and drink, health, relationships, views, books, newspaper, business, a means of devotion – all these, when they are good, then a person becomes righteous, and if they are bad, become the means of his fall. Hence, it behoves one that he remain cautious and not look carefully at anything inert or living, not listen to any words, not criticise others, and not remain is such an atmosphere, not imbibe any such food or do any means or read a book, in which is the object of his fall. The mind keeps taking on colour slowly. It is through company he keeps that a person becomes *Sattvik*, *Rajasik* or *Tamasik*. The impact of the living atmosphere and the food imbibed is not feeble either, but it is the impact of the company he keeps, that is very powerful.

सुहबते सालेह तुरा सालेह कुनंद।
सुहबते तालेह तुरा तालेह कुनंद।

The company of the righteous people, who are connected to the Lord, makes one righteous too and that of Manmukhs and Sakats takes one away from the Lord.

Hence, either you take up *Satsang* (see Part II-A, Ch. 10: *Satsang*), or else, it is better to stay alone.

The company of a *Sakat* or *Manmukh* is *Kusangati*, which can never remain hidden. Their love is like that of the crow. They neither prosper nor give happiness. They suffer in the bondage of *Yama* in hell.

सरवरु हंसि न जाणिआ काग कुपंखी संगि।।
साकत सिउ ऐसी प्रीति है बूझहु गिआनी रंगि।।

-- आदि ग्रन्थ (सलोक म० 1, पृ० 1411)

The swan in the pool associated with the crow, not knowing that it was evil. Such is the love of the faithless cynic; understand this, O spiritually wise ones, through love and devotion.

कबीर चावल कारने तुख कउ मुहली लाइ।।
संगि कुसंगी बैसते तब पूछै धरम राइ।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 965)

Kabir, for the sake of the rice, the husks are beaten and threshed. When one sits in the company of evil people, then he will be called to account by the Righteous Judge of Dharma.

The effect of *Kusangati* is definitely bad and painful.

कबीर मारी मरउ कुसंग की केले निकटि जु बेरि।।
उह झूलै उह चीरीऐ साकत संगु न हेरि।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1369)

Kabir, I have been ruined and destroyed by bad company, like the banana plant near the thorn bush. The thorn bush waves in the wind, and pierces the banana plant; see this, and do not associate with the faithless cynics.

कलर केरी छपड़ी कऊआ मलि मलि नाइ।।
मनु तनु मैला अवगुणी चिंजु भरी गंधी आइ।।

-- आदि ग्रन्थ (सलोक म० 2, पृ० 1411)

The crow rubs and washes itself in the mud puddle. Its mind and body are polluted with its own mistakes and demerits, and its beak is filled with dirt.

मै जानिआ वड हंसु है ता मै कीआ संगु।।
जे जाणा बगु बपुड़ा त जनमि न देदी अंगु।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 585)

I thought that he was a great swan, so I associated with him. If I had known that he was only a wretched heron from birth, I would not have touched him.

दूजै भाइ दुसटा का वासा।। भउदे फिरहि बहु मोह पिआसा।।
कुसंगति बहहि सदा दुखु पावहि दुखो दुखु कमाइआ।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1068)

The evil people live in the love of duality. They wander around, totally attached and thirsty. They sit in evil gatherings, and suffer in pain forever; they earn pain, nothing but pain.

The Sinner does not relish devotion. In his company, there is the fear of ourselves becoming like him. Hence, one should stay away from them.

कबीर पापी भगति न भावई हरि पूजा न सुहाइ।।
माखी चंदनु परहरै जह बिगंध तह जाइ।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1368)

Kabir, the sinner does not like devotion to the Lord; he does not appreciate worship. The fly abandons the sandalwood tree, and goes after the rotten smell.

साकत संगु न कीजई पिआरे जे का पारि वसाइ।।
जिसु मिलिऐ हरि विसरै पिआरे सो मुहि कालै उठि जाइ।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 641)

As far as possible, do not associate with the faithless cynics, O Beloved. Meeting with them, the Lord is forgotten, O Beloved, and you rise and depart with a blackened face.

मनमुख ऊभे सुकि गए ना फलु तिंना छाउ।।
तिंना पासि न बैसीऐ ओना घरु न गिराउ।।
कटीअहि तै नित जालीअहि ओना सबदु न नाउ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 66)

The self-willed Manmukhs stand there and dry up; they do not bear any fruit, and they do not provide any shade. Don't even bother to sit near them-they have no home or village. They are cut down and burnt each day; they have neither the Shabd, nor the Lord's Name.

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DISEASE (*Rog* रोग), DOUBT (*Duvidha* दुविधा) & DELUSION (*Bhram* भ्रम)

Rog – Disease

The whole world is diseased. It has diseases of ego, attachment, doubt, and disease of the triple *Gunas*. The animals, human beings, the learned, gods-goddesses and the other species are all diseased. The fish has the disease of the taste, the bumble-bee that of smell, the elephant that of lust, the moth that of sight, and the deer that of hearing. On account of a specific disease, they take to destruction. The human being has all of these five diseases; what is to become of him?

The entire world is diseased. In it, there is a pre-dominance of diseases like Ego, Attachment, Triple Qualities (*Gunas*) and Doubt.

पउणु पाणी बैसंतरु रोगी रोगी धरति सभोगी।।
मात पिता माइआ देह सि रोगी रोगी कुट्मब संजोगी।।
रोगी ब्रहमा बिसनु सरुद्रा रोगी सगल संसारा।।
हरि पदु चीनि भए से मुकते गुर का सबदु वीचारा।।
रोगी सात समुंद सनदीआ खंड पताल सि रोगि भरे।।
हरि के लोक सि साचि सुहेले सरबी थाई नदरि करे।।
रोगी खट दरसन भेखधारी नाना हठी अनेका।।
बेद कतेब करहि कह बपुरे नह बूझहि इक एका।।

-- आदि ग्रन्थ (भैरउ म० 5, पृ० 1153)

Air, water and fire are diseased; the world with its enjoyments is diseased. Mother, father, Maya and the body are diseased; those united with their relatives are diseased. Brahma, Vishnu and

Rudra are diseased; the whole world is diseased. Those who remember the Lord's Feet and contemplate the Word (Shabd) of the Guru are liberated. The seven seas are diseased, along with the rivers; the continents and the nether regions of the underworlds are full of disease. The people of the Lord dwell in Truth and peace; He blesses them with His grace everywhere. The six Shastras are diseased, as are the many who follow the different religious orders. What can the poor Vedas and Bibles do? People do not understand the One and Only Lord.

ब्रहमा बिसनु महादेउ त्रै गुण रोगी विचि हउमै कार कमाई।।
जिनि कीए तिसहि न चेतहि बपुड़े हरि गुरमुखि सोझी पाई।।
हउमै रोगि सभु जगतु बिआपिआ तिन कउ जनम मरण दुखु भारी।।
गुर परसादी को विरला छूटै तिसु जन कउ हउ बलिहारी।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 735)

Brahma, Vishnu and Mahadev suffer from the disease of the three Gunas – the three qualities; they do their deeds in egotism. The poor fools do not remember the One who created them; this understanding of the Lord is only obtained by those, who become Gurumukh. The entire world is afflicted by the disease of egotism. They suffer the terrible pains of birth and death. By Guru's grace, a few rare ones are saved; I am a sacrifice to those humble beings.

हउमै रोगु मानुख कउ दीना।। काम रोगि मैगलु बसि लीना।।
द्रिसटि रोगि पचि मुए पतंगा।। नाद रोगि खपि गए कुरंगा।।
जिहवा रोगि मीनु ग्रसिआनो।। बासन रोगि भवरु बिनसानो।।
हेत रोग का सगल संसारा।। त्रिबिधि रोग महि बधे बिकारा।।
रोगे मरता रोगे जनमै।। रोगे फिरि फिरि जोनी भरमै।।

-- आदि ग्रन्थ (भैरउ म० 5, पृ० 1140)

The humankind is afflicted with the disease of egotism. The disease of sexual desire overwhelms the elephant. Because of the disease of vision, the moth is burnt to death. Because of the disease of the sound of the bell, the deer is lured to its death. Because of the disease of taste, the fish is caught. Because of the disease of smell, the bumble bee is destroyed. The whole world is caught in the disease of attachment. In the disease of the three qualities, corruption is multiplied. In disease, the mortals die, and in

disease they are born. In disease, they wander in reincarnation again and again.

Exoteric objects contain *Rog* (Disease).

मिठ रसु खाइ सु रोगि भरीजै कंद मूलि सुखु नाही।।
नामु विसारि चलहि अन मारगि अंत कालि पछुताही।।
-- आदि ग्रन्थ (भैरउ म० 1, पृ० 1153)

Eating sweet treats, the mortals are filled with disease; they find no peace at all. Forgetting Naam, the Name of the Lord, they walk on other paths, and at the very last moment, they regret and repent.

Only the *Satguru* is free of these *Rog*s.

जो जो दीसै सो सो रोगी।। रोग रहित मेरा सतिगुरु जोगी।।
-- आदि ग्रन्थ (भैरउ म० 5, पृ० 1140)

Whoever I see, is diseased. Only my True Guru, the True Yogi, is free of disease.

How are these *Rog*s destroyed?

- These diseases are destroyed by the grace of the Lord working through the *Satguru*.

रोग बंध रहनु रती न पावै।। बिनु सतिगुर रोगु कतहि न जावै।।
तूटे बंधन साधसंगु पाइआ।। कहु नानक गुरि रोगु मिटाइआ।।
-- आदि ग्रन्थ (भैरउ म० 5, पृ० 1141)

Entangled in disease, they cannot stay still, even for an instant. Without the True Guru, the disease is never cured. Reaching the Sadh Sangat, the Company of the Holy, the mortal's bonds are broken. Says Nanak, the Guru cures him of the disease.

- The *Satguru* possesses the medicine of *Guru-Shabd*, applying which, all diseases disappear.

गुर का सबदु सभि रोग गवाए जिस नो हरि जीउ लाए।।
नामे नामि मिलै वडिआई जिस नो मंनि वसाए।।

-- आदि ग्रन्थ (भैरउ म० 3, पृ० 1130)

The Guru's Word (Shabd) cures all diseases; he alone is attached to it, whom the Dear Lord attaches. Through the Name, glorious greatness is obtained; he alone obtains it, whose mind is filled with the Lord.

- Should the Lord be merciful upon one he is extricated from that disease by *Guru-Shabd*.

पारब्रहमि जिसु कीनी दइआ।। बाह पकड़ि रोगहु कढि लइआ।।

-- आदि ग्रन्थ (भैरउ म० 3, पृ० 1141)

When the Supreme Lord God grants His mercy, He grabs hold of the mortal's arm, and pulls him up and out of the disease.

- By wearing outer camouflages and going to pilgrimages, the disease of ego and doubt does not get eradicated.

बहले भेख भवहि दिनु राती हउमै रोगु न जाई।।
पड़ि पड़ि लूझहि बादु वखाणहि मिलि माइआ सुरति गवाई।।

-- आदि ग्रन्थ (भैरउ म० 3, पृ० 1131)

Trying on all sorts of religious robes, they wander around day and night, but the disease of their egotism is not cured. Reading and studying, they argue and debate; attached to Maya, they lose their awareness.

तीरथि भरमै रोगु न छूटसि पड़िआ बादु बिबादु भइआ।
दुबिधा रोगु सु अधिक वडेरा माइआ का मुहताजु भइआ।।

-- आदि ग्रन्थ (भैरउ म० 2, पृ० 1153)

Wandering around at sacred shrines of pilgrimage, the mortal is not cured of his disease. Reading scripture, he gets involved in useless arguments. The disease of duality is so very deadly; it causes dependence on Maya.

- Through *Guru*'s mercy and *Sadh Sangat*, the above diseases can be got rid of by meditating upon *Guru-Shabd*.

मनमुखि दुबिधा सदा है रोगी रोगी सगल संसारा।।
गुरमुखि बूझहि रोगु गवावहि गुर सबदी वीचारा।।
ममता कालि सभि रोगि विआपे तिन जम की है सिरि कारा।।
गुरमुखि प्राणी जमु नेड़ि न आवै जिन हरि राखिआ उरि धारा।।

-- आदि ग्रन्थ (भैरउ म० 3, पृ० 1130)

The self-willed Manmukh is afflicted with the disease of duality forever; the entire universe is diseased. The Gurumukh understands, and is cured of the disease, contemplating the Guru's Word (Shabd). Death takes all those who are afflicted with the disease of possessiveness. They are subject to the Messenger of Death. The Messenger of Death does not even approach that mortal who, as Gurumukh, enshrines the Lord within his heart.

Duvidha – Doubt

The word *'Duvidha* दुविधा' literally means dual-heartedness (द्वि + चित्ती), i.e., putting attention hither and thither, to not pay attention firmly to anything and to remain vagrant in doubt and delusion.

In Gurbani, *Duvidha* is another name for duality. This a great disease, which creates immense sorrow. In it, are sorrow and pain, and the Lord is not obtained. It is *Maya* (illusion). Not just one or two persons, the entire world is under its sway. It permeates through the entire creation of triple *Gunas*.

Gurbani tells us that by the various exoteric means such as pilgrimages, penance, bathing, etc. *Duvidha* is not removed since Ego is not destroyed, and duality remains as it was.

Should the Lord be especially merciful, the *Duvidha* of a *Gurumukh* is removed, but never that of a *Manmukh*.

What is *Duvidha*?

- It is *Maya* and poison, a disease. In it, is sorrow and pain, and the Lord is not met with.

माइआ बिखु भुइअंगम नाले।। इनि दुबिधा घर बहुते गाले।।
सतिगुर बाझहु प्रीति न उपजै भगति रते पतीआरा हे।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1029)

They live with the poisonous snake of Maya. This duality has ruined so many homes. Without the True Guru, love does not well up. Imbued with devotional worship, the soul is satisfied.

णा को मेरा किसु गही णा को होआ न होगु।।
आवणि जाणि विगुचीऐ दुबिधा विआपै रोगु।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 934)

No one is mine – whose gown should I grasp and hold? No one ever was, and no one shall ever be mine. Coming and going, one is ruined, afflicted with the disease of dual-mindedness.

सुइना रुपा संचीऐ धनु काचा बिखु छारु।।
साहु सदाए संचि धनु दुबिधा होइ खुआरु।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 937)

He hoards gold and silver, but this wealth is false and poisonous, nothing more than ashes. He calls himself a banker, gathering wealth, but he is ruined by his dual-mindedness.

सेवक सेवि रहे सचि राते जो तेरै मनि भाणे।।
दुबिधा महलु न पावै जगि झूठी गुण अवगण न पछाणे।।

-- आदि ग्रन्थ (सारंग म० 3, पृ० 1233)

Your humble servants serve You, O Lord; those who are imbued with the Truth are pleasing to Your mind. Those who are involved in duality do not find the Mansion of the Lord's Presence; caught in the false nature of the world, they do not discriminate between merits and demerits.

Where is *Duvidha*?

- It is suffused in the creation of the triple *Gunas*.

तीने लोअ विआपत है अधिक रही लपटाइ।।
बिनु गुर मुकति न पाईऐ ना दुबिधा माइआ जाइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 67)

The three worlds are permeated by Maya; they are totally covered by it. Without the Guru, liberation is not attained, and the double-mindedness of Maya does not go away.

Bad Qualities of *Duvidha.*

- It does not let a person be worth anything. It benefits neither in the Spirit, nor in the world.

दुविधा में दोनों गए, माइआ मिली न राम।

In doubt, both Maya (worldly objects) and Ram (God) were not acquired.

- In it, the *Jiva* remains restless and in duality, and detachment (*Vairagya*) does not develop.

दुबिधा विचि बैरागु न होवी जब लगु दूजी राई।।
सभु जगु तेरा तू एको दाता अवरु न दूजा भाई।।

-- आदि ग्रन्थ (सोरठ म० 1, पृ० 634)

There is no renunciation in duality, as long as there is even a particle of duality. The whole world is Yours, Lord; You alone are the Giver. There is not any other, O Siblings of Destiny.

एकम एकै आपु उपाइआ।। दुबिधा दूजा त्रिबिधि माइआ।।
चउथी पउड़ी गुरमुखि ऊची सचो सचु कमावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 113)

First, the One created Himself; second, the sense of duality; third, the three-phased Maya (Maya, Prakriti & Pradhan). The fourth state, the highest, is obtained by the Gurumukh, who practices Truth, and only Truth.

- In it, Self-knowledge is not obtained, the web of delusion, *Maya* and perversions does not rend. The life is wasted and results in the bondage of Birth-Death Cycle.

जनमु पदारथु दुबिधा खोवै।। आपु न चीनसि भ्रमि भ्रमि रोवै।।

-- आदि ग्रन्थ (धनासरी म० 1, पृ० 686)

He wastes this precious human life through duality. He does not know his own self, and trapped by doubts, he cries out in pain.

साकत कूड़े सचु न भावै।। दुबिधा बाधा आवै जावै।।
लिखिआ लेखु न मेटै कोई गुरमुखि मुकति करावणिआ।।

-- आदि ग्रन्थ (माझ म० 1, पृ० 109)

The wicked Shaktas, the faithless cynics, do not like the Truth. Bound by duality, they come and go in reincarnation. No one can erase pre-recorded destiny; the Gurumukhs are liberated.

दुबिधा बउरी मनु बउराइआ।। झूठै लालचि जनमु गवाइआ।।

-- आदि ग्रन्थ (प्रभाती म० 1, पृ० 1342)

The insanity of duality has driven the mind insane. In false greed, life is wasting away.

- In it, there can be no devotion and its colour cannot be smeared upon one.

दुबिधा लोभि लगे है प्राणी मनि कोरै रंगु न आवैगो।।
फिरि उलटिओ जनमु होवै गुर बचनी गुरु पुरखु मिलै रंगु लावैगो।।

-- आदि ग्रन्थ (कानड़ा म० 4, पृ० 1310)

Mortal beings are attached to greed and duality. Their minds are unripe and unfit, and will not accept the Dye of His Love. But their lives are transformed through the word of the Guru's Teachings. Meeting with the Guru, the Primal Being, they are dyed in the colour of His Love.

हरि भगति हरि का पिआरु है जे गुरमुखि करे बीचारु।।
पाखंडि भगति न होवई दुबिधा बोलु खुआरु।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 28)

Devotion to the Lord is love for the Lord. The Gurumukh reflects deeply and contemplates. Hypocrisy is not devotion-speaking words of duality leads only to misery.

कनिक कामनी हेतु गवारा।। दुबिधा लागे नामु विसारा।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 416)

The fool loves gold and women. Attached to duality, he has forgotten the Name.

जिनी नामु विसारिआ दूजी कारै लगि।।
दुबिधा लागे पचि मुए अंतरि त्रिसना अगि।।
गुरि राखे से उबरे होरि मुठी धंधै ठगि।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 19)

Those who have forgotten Naam, the Name of the Lord, are attached to affairs of duality. Attached to duality, they putrefy and die; they are filled with the fire of desire within. Those who are protected by the Guru are saved; all others are cheated and plundered by deceitful worldly affairs.

- The mind is not brought under control.

तट तीरथ सभ धरती भ्रमिओ दुबिधा छुटकै नाही।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 641)

He may make pilgrimages to river banks and sacred shrines all over the world, but his sense of duality will not leave him.

इहु मनु चंचलु वसि न आवै।। दुबिधा लागै दह दिसि धावै।।
बिखु का कीड़ा बिखु महि राता बिखु ही माहि पचावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 127)

This unstable mind cannot be held steady. Attached to duality, it wanders in the ten directions. It is a poisonous worm, drenched with poison, and in poison it rots away.

मन आदि गुण आदि वखाणिआ।। तेरी दुबिधा द्रिसटि समानिआ।।

-- आदि ग्रन्थ (मारू भगत जैदेव, पृ० 1106)

Within my mind, I chant the Name of the Primal Lord God, the Source of virtue. My vision, that You are I are separate, has melted away.

- Attachment, *Maya* and ignorance predominate. The Sermon of the *Sant*s is not relished.

मनमुख दुबिधा दुरमति बिआपे जिन अंतरि मोह गुबारी।।
संत जना की कथा न भावै ओइ डूबे सणु परवारी।।

-- आदि ग्रन्थ (गूजरी म० 4, पृ० 507)

The self-willed Manmukhs are engrossed in duality and evil-mindedness; within them is the darkness of attachment. They do not love the sermon of the humble Sants, and they are drowned along with their families.

दुबिधा दुरमति अधुली कार।। मनमुखि भरमै मझि गुबार।।

-- आदि ग्रन्थ (बसंत म० 1, पृ० 1190)

In duality and evil-mindedness, the mortal acts blindly. The self-willed Manmukh wanders, lost in the darkness.

How can *Duvidha* be eradicated?

- Through *Satsang* and *Satguru, one gets* released from all doubts.

गुरि दुबिधा जा की है मारी।। कहु नानक सो ब्रहम बीचारी।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 238)

One whose duality has been killed by the Guru, says Nanak, contemplates God.

सदा अनंदु राम रसि राते।।

हिरदै नामु दुबिधा मनि भागी हरि हरि अंमृतु पी त्रिपताते।।

-- आदि ग्रन्थ (भैरउ म० 3, पृ० 1131)

Eternally blissful are those who are imbued with the sublime essence of the Lord. Naam, the Name of the Lord, fills their hearts, and duality runs away from their minds. Drinking in the Ambrosial Nectar of the Lord, Hari, Hari, they are satisfied.

सतसंगती सदा मिलि रहे सचे के गुण सारि।।

दुबिधा मैलु चुकाईअनु हरि राखिआ उर धारि।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 35)

They remain forever merged with the Sat Sangat, the True Congregation; they dwell upon the Glories of the True One. They cast off the filth of their mental duality, and they keep the Lord enshrined in their hearts.

गुर परसादी एक लिव लागी दुबिधा तदे बिनासी।।

जो तिसु भाणा सो सति करि मानिआ काटी जम की फासी।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 993)

By Guru's grace, one is lovingly focused on the One Lord, and then, duality is ended. Whatever is in harmony with His Will, he accepts as True; the noose of Death is loosened from around his neck.

जिसु मिलिऐ मनि होइ अनंदु सो सतिगुरु कहीऐ।।

मन की दुबिधा बिनसि जाइ हरि परम पदु लहीऐ।।

-- आदि ग्रन्थ (गउड़ी म० 4, पृ० 168)

Meeting Him, the mind is filled with bliss. He is called the True Guru. Double-mindedness departs, and the Supreme Status of the Lord is obtained.

- By Truth, and meditation upon *Naam* or *Shabd*.

सभु जगु बाधो काल को बिनु गुर कालु अफारु।।
सचि रते से उबरे दुबिधा छोडि विकार।।
हउ तिन कै बलिहारणै दरि सचै सचिआर।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 55)

The whole world is bound by death; without the Guru, death cannot be avoided. Those who are attuned to Truth are saved; they renounce duality and corruption. I am a sacrifice to those who are found to be Truthful in the True Court.

दुबिधा न पड़उ हरि बिनु होरु न पूजउ मड़ै मसाणि न जाई।।
त्रिसना राचि न पर घरि जावा त्रिसना नामि बुझाई।।

-- आदि ग्रन्थ (सोरठ म० 1, पृ० 634)

I am not torn by duality, because I do not worship any other than the Lord; I do not visit tombs or crematoriums. I do not enter the houses of strangers, engrossed in desire. Naam, the Name of the Lord, has satisfied my desires.

भवजलु बिनु सबदै किउ तरीऐ।।
नाम बिना जगु रोगि बिआपिआ दुबिधा डुबि डुबि मरीऐ।।

-- आदि ग्रन्थ (भैरउ म० 1, पृ० 1125)

Without the Word (Shabd), how can anyone cross over the terrifying World-Ocean? Without Naam, the Name of the Lord, the world is entangled in the disease of duality, and is drowned, drowned, and dies.

अनदिनु भगति करहि दिन राती दुबिधा सबदे खोई।।
सदा निरमल है जो सचि राते सचु वसिआ मनि सोई।।

-- आदि ग्रन्थ (भैरउ म० 3, पृ० 1133)

Night and day, he performed devotional worship service, day and night, and through the Shabd, his duality was eradicated. Those who are imbued with Truth are immaculate and pure; the True Lord abides within their minds.

इहु भवजलु जगतु सबदि गुर तरीऐ।। अंतर की दुबिधा अंतरि जरीऐ।।
पंच बाण ले जम कउ मारै गगनंतरि धणखु चड़ाइआ।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1042)

Through Shabd, one crosses over this terrifying World-Ocean. The duality within is burnt away from within.Taking up the five arrows of virtue, Death is killed, drawing the Bow of the Tenth Gate in the mind's Sky.

मनु माणकु जिनि परखिआ गुर सबदी वीचारि।।
से जन विरले जाणीअहि कलजुग विचि संसारि।।
आपै नो आपु मिलि रहिआ हउमै दुबिधा मारि।।
नानक नामि रते दुतरु तरे भउजलु बिखमु संसारु।।

-- आदि ग्रन्थ (मारू की वार म० 3, पृ० 1093)

Some assay their mind-jewel, and contemplate the Guru's Shabd. Only a few of those humble beings are known in this world, in this Dark Age of Kali yuga. One's self remains blended with the Lord's Self, when egotism and duality are conquered. O Nanak, those who are imbued with the Name cross over the difficult, treacherous and terrifying World-Ocean.

होइ इकत्र मिलहु मेरे भाई दुबिधा दूरि करहु लिव लाइ।।
हरि नामै के होवहु जोड़ी गुरमुखि बैसहु सफा विछाइ।

-- आदि ग्रन्थ (बसंत म० 5, पृ० 1185)

Come and join together, O my Siblings of Destiny; dispel your sense of duality and let yourselves be lovingly absorbed in the Lord. Let yourselves be joined to the Name of the Lord; become Gurumukh, spread out your mat, and sit down.

- By means of *Sahaj Gati.*

कामणि हरि रसि बेधी जीउ हरि कै सहजि सुभाए।।
मनु मोहनि मोहि लीआ जीउ दुबिधा सहजि समाए।।
दुबिधा सहजि समाए कामणि वरु पाए गुरमती रंगु लाए।।
इहु सरीरु कूड़ि कुसति भरिआ गल ताई पाप कमाए।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 245)

The soul-bride is pierced through with the sublime essence of the Lord, in sublime peace and poise. The Enticer of Hearts has enticed her, and her sense of duality has been easily dispelled.

Her sense of duality has been easily dispelled, and the soul-bride obtains her Husband-Lord; following the Guru's Teachings, she makes merry. This body is filled to overflowing with falsehood, deception and the commission of sins.

गुर परसादी सहजु को पाए।। दुबिधा मारे इकसु सिउ लिव लाए।।
नदरि करे ता हरि गुण गावै नदरी सचि समावणिआ।।

-- आदि ग्रन्थ (माझ म० 13, पृ० 119)

By Guru's grace, sublime understanding is obtained; subduing the sense of duality, they are in love with the One. When He bestows His Glance of grace, then they sing the Glorious Praises of the Lord; by His grace, they merge in Truth.

हउमै दुबिधा बिनसि जाइ सहजे सुखि समाईऐ।।
सभु आपे आपि वरतदा आपे नाइ लाईऐ।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 163)

When egotism and duality are eradicated, one intuitively merges in peace. He Himself is All-pervading; He Himself links us to His Name.

- By means of *Sunn Samadhi* and state of detachment. By forgiveness, *Duvidha* does not remain and the karmic bondage is ended.

उनमनि मनूआ सुंनि समाना दुबिधा दुरमति भागी।।
कहु कबीर अनभउ इकु देखिआ राम नामि लिव लागी।।

-- आदि ग्रन्थ (गउड़ी भगत कबीर, पृ० 333)

The disturbed mind has been absorbed in the Lord; duality and evil-mindedness have run away. Says Kabir, I have seen the One Lord, the Fearless One; I am attuned to the Name of the Lord.

दुविधा मेटि खिमा गहि रहहु।। करम धरम की सूल न सहहु।।

-- आदि ग्रन्थ (गउड़ी भगत कबीर, पृ० 343)

Erase your duality and hold tight to forgiveness, and you will not have to endure the torture of karma or religious rituals.

- By the destruction of ego, *Maya*, craving, by developing detachment in the mind, accepting the Lord's Will, *Duvidha* does not remain any longer.

मनमुखि दुबिधा सदा है रोगी रोगी सगल संसारा।।
गुरमुखि बूझहि रोगु गवावहि गुर सबदी वीचारा।।

-- आदि ग्रन्थ (भैरउ म० 3, पृ० 1130)

The self-willed Manmukh is afflicted with the disease of duality forever; the entire universe is diseased. The Gurumukh understands, and is cured of the disease, contemplating the Guru's Shabd.

मनु बैरागी हउमै तिआगी।। घटि घटि मनसा दुबिधा लागी।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 415)

This mind is a detached renunciate, forsaking egotism. Desire and duality afflict each and every heart.

जह आसा तह बिनसि बिनासा।। फूटै खपरु दुबिधा मनसा।।

-- आदि ग्रन्थ (बिलावल म० 1, पृ० 840)

Wherever there is hope, there is destruction and desolation. The bowl of duality and selfishness breaks.

- Should the Supreme Lord, *Akaal Purush* be gracious, the shelter of *Satguru* is obtained. Then it is no longer difficult to remove *Duvidha*.

जिस नो भगति कराए सो करे गुर सबद वीचारि।।
हिरदै एको नामु वसै हउमै दुबिधा मारि।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 429)

He alone performs devotional worship, whom the Lord so blesses; he contemplates the Guru's Word (Shabd). The One Name abides in his heart, and he conquers his ego and duality.

जो तुम्ह करहु सोई भल मानै भावनु दुबिधा दूरि टरहु।।
नानक के प्रभ तुम ही दाते संतसंगि ले मोहि उधरहु।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 828)

Whatever You do, I accept as good; I have driven out the sense of duality. You are Nanak's God, the Great Giver; in the Congregation of the Sants, emancipate me.

जोगी बैसि रहहु दुबिधा दुखु भागै।। घरि घरि मागत लाज न लागै।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 903)

Yogi, remain seated, and the pain of duality will run away from you. You beg from door to door, and you don't feel ashamed.

इकि आपे बखसि मिलाइअनु दुबिधा तजि विकार।।
नानक इकि दरसनु देखि मरि मिले सतिगुर हेति पिआरि।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 594)

The Lord forgives some, and unites them with Himself; they forsake their duality and sinful ways. O Nanak, some behold the Blessed Vision of the True Guru's Darshan, with love and affection; conquering their ego, they meet with the Lord.

नदरि करे ता सिमरिआ जाइ।। आतमा द्रवै रहै लिव लाइ।।
आतमा परातमा एको करै।। अंतर की दुबिधा अंतरि मरै।।

-- आदि ग्रन्थ (धनासरी म० 1, पृ० 661)

If the Lord bestows His Glance of grace, then one remembers Him in meditation. The soul is softened, and he remains absorbed in the Lord's Love. His soul and the Supreme Soul become one. The duality of the inner mind is overcome.

- The Wicked, *Manmukh*'s *Duvidha* does not get eradicated. Only a *Gurumukh* can remove this disease.

मनमुख दुबिधा दुरमति बिआपे जिन अंतरि मोह गुबारी।।
संत जना की कथा न भावै ओइ डूबे सणु परवारी।।

-- आदि ग्रन्थ (गूजरी म० 4, पृ० 507)

The self-willed Manmukhs are engrossed in duality and evil-mindedness; within them is the darkness of attachment. They do not love the sermon of the humble Sants, and they are drowned along with their families.

दुबिधा मनमुख रोगि विआपे त्रिसना जलहि अधिकाई।।
मरि मरि जमहि ठउर न पावहि बिरथा जनमु गवाई।।

-- आदि ग्रन्थ (भैरउ म० 3, पृ० 1130)

The self-willed Manmukhs are afflicted with the disease of duality; they are burnt by the intense fire of desire. They die and die again, and are reborn; they find no place of rest. They waste their lives uselessly.

त्रैतै धरम कला इक चूकी।। तीनि चरण इक दुबिधा सूकी।।
गुरमुखि होवै सु साचु वखाणै मनमुखि पचै अवाई हे।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1023)

In the Silver Age of Treta yuga, one power of Dharma was lost. Three feet remained; through duality, one was cut off. Those who were Gurumukh, spoke the Truth, while the self-willed Manmukhs wasted away in vain.

दुआपुरि दूजै दुबिधा होइ।। भरमि भुलाने जाणहि दोइ।।
दुआपुरि धरमि दुइ पैर रखाए।। गुरमुखि होवै त नामु द्रिड़ाए।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 880)

In the Bronze Age of Dwapar yuga, duality and double-mindedness arose. Deluded by doubt, they knew duality. In this Age, Dharma was left with only two feet. Those who became Gurumukh implanted the Name deep within.

Fruits of the removal of *Duvidha.*

सो मुनि जि मन की दुबिधा मारे।। दुबिधा मारि ब्रहमु बीचारे।।

-- आदि ग्रन्थ (भैरउ म० 3, पृ० 1128)

He alone is a silent sage, who subdues his mind's duality. Subduing his duality, he contemplates God.

सो मुनि मन की दुबिधा खाइ।। बिनु दुआरे त्रै लोक समाइ।।
मन का सुभाउ सभु कोई करै।। करता होइ सु अनभै रहै।।

-- आदि ग्रन्थ (भैरउ भगत रविदास, पृ० 1167)

He alone is a silent sage, who destroys the duality of his mind. Keeping the doors of his body closed, he merges in the Lord of the three worlds. Everyone acts according to the inclinations of the mind. Attuned to the Creator Lord, one remains free of fear.

जो इसु मारे सोई सूरा।। जो इसु मारे सोई पूरा।।
जो इसु मारे तिसहि वडिआई।। जो इसु मारे तिस का दुखु जाई।।
ऐसा कोइ जि दुबिधा मारि गवावै।। इसहि मारि राज जोगु कमावै।।
जो इसु मारे तिस कउ भउ नाहि।। जो इसु मारे सु नामि समाहि।।
जो इसु मारे तिस की त्रिसना बुझै।। जो इसु मारे सु दरगह सिझै।।
जो इसु मारे सो धनवंता।। जो इसु मारे सो पतिवंता।।
जो इसु मारे सोई जती।। जो इसु मारे तिसु होवै गती।।
जो इसु मारे तिस का आइआ गनी।। जो इसु मारे सु निहचलु धनी।।
जो इसु मारे सो वडभागा।। जो इसु मारे सु अनदिनु जागा।।
जो इसु मारे सु जीवन मुकता।। जो इसु मारे तिस की निरमल जुगता।।

जो इसु मारे सोई सुगिआनी।। जो इसु मारे सु सहज धिआनी।।
इसु मारी बिनु थाइ न परै।। कोटि करम जाप तप करै।।
इसु मारी बिनु जनमु न मिटै।। इसु मारी बिनु जम ते नही छुटै।।
इसु मारी बिनु गिआनु न होई।। इसु मारी बिनु जूठि न धोई।।
इसु मारी बिनु सभु किछु मैला।। इसु मारी बिनु सभु किछु जउला।।
जा कउ भए क्रिपाल क्रिपा निधि।। तिसु भई खलासी होई सगल सिधि।।
गुरि दुबिधा जा की है मारी।। कहु नानक सो ब्रहम बीचारी।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 237-238)

One who kills this, is a spiritual hero.
One who kills this, is perfect.
One who kills this, obtains glorious greatness.
One who kills this, is freed of suffering.
How rare is such a person, who kills and casts off duality.
Killing it, he attains Raja Yoga, the Yoga of meditation and success.
One who kills this, has no fear.
One who kills this, is absorbed in the Name.
One who kills this, has his desires quenched.
One who kills this, is approved in the Court of the Lord.
One who kills this, is wealthy and prosperous.
One who kills this, is honorable.
One who kills this, is truly a celibate.
One who kills this, attains salvation.
One who kills this, his coming is auspicious.
One who kills this, is steady and wealthy.
One who kills this, is very fortunate.
One who kills this, remains awake and aware, night and day.
One who kills this, is Jivan-Mukta, liberated while yet alive.
One who kills this, lives a pure lifestyle.
One who kills this, is spiritually wise.
One who kills this, meditates intuitively.
Without killing this, one is not acceptable, even though one may perform millions of rituals, chants and austerities.
Without killing this, one does not escape the cycle of reincarnation.
Without killing this, one does not escape death.
Without killing this, one does not obtain spiritual wisdom.
Without killing this, one's impurity is not washed off.

Without killing this, everything is filthy.
Without killing this, everything is a losing game.
When the Lord, the Treasure of mercy, bestows His mercy,
one obtains release, and attains total perfection.
One whose duality has been killed by the Guru, says Nanak, contemplates God.

दुबिधा चूकी सहजि सुभाइ।। अंतरि नामु वसिआ मनि आइ।।

-- आदि ग्रन्थ (सारंग की वार म० 3, पृ० 1247)

Duality is eradicated with equanimity. The Name comes to abide in her mind.

Miscellaneous.

जिसु जल निधि कारणि तुम जगि आए सो अंमृतु गुर पाही जीउ।।
छोडहु वेसु भेख चतुराई दुबिधा इहु फलु नाही जीउ।।

-- आदि ग्रन्थ (सोरठ म० 1, पृ० 598)

The Treasure of the Name, for which you have come into the world – that Ambrosial Nectar is with the Guru. Renounce costumes, disguises and clever tricks; this fruit is not obtained by duplicity.

Bhram – Delusion

The word '***Bhram*** भ्रम' is derived from the Sanskrit word, '*Bharma* भर्म', which means to wander about, to roam, to remain in a state of flux. *Bhram* keeps us wandering by keeping us away from the Truth and conceals the Truth Substance. It is the main limb of *Maya* (illusion), which is a veil between us and the Lord. *Bhram* does not let us perceive a thing as it is in reality, and thereby leads us astray from the Truth. *Bhram* is another name for Ignorance.

अंतरि अगिआनु दुखु भरमु है गुर गिआनि गवाई।।
जिसु क्रिपा करहि तिसु मेलि लैहि सो नामु धिआई।।

-- आदि ग्रन्थ (मलार म० 1, पृ० 1291)

Deep within, there is ignorance, suffering and doubt; through the spiritual wisdom of the Guru, they are eradicated. He alone meditates on the Name, whom You unite with Yourself, in Your mercy.

Bhram is a disease of doubt; only the Truth is definite. The untrue, perishable is always *Bhram*, which is one thing, but is perceived to be something else. Its secret lies in the creation of the triple *Gunas*. Until this is transcended and the Fourth Stage is secured, *Bhram* continues to tag along. Being of the form of *Maya*, the characterstics of *Maya* (see Part III-B, Ch. 19: *Maya*) apply to it as well. It keeps the *jivas* perambulating in the 'Cycle of Coming and Going' or *Avagaman* आवागमन, and by getting trapped in its net, the life is wasted away. The entire world is caught in *Bhram*. *Kaal* and *Brahma* and other gods-goddesses are also not free from its net. The wicked and *Manmukh* persons are forever engrossed in *Bhram*. Whatever the eyes perceive on the outside of our body is *Bhram*. The True Substance is but within us. *Bhram* is born of ego and ignorance. In *Bhram*, there is only wandering about; happiness scarcely exists. Hence, for one who aspires to be happy, it is necessary to control the mind, which is the enemy of true knowledge, because neither does *Bhram* permit *Naam* to lodge within the heart, nor lets knowledge of its own self. Until *Bhram* is removed, True Knowledge is not recevied and realisation of the Lord is impossible. The Lord's devotees and *Gurumukhs* stay away from *Bhram*. By devotion, *Bhram* is destroyed.

What is *Bhram*?

- It is sorrow and ignorance.

दुबिधा दुरमति अधुली कार।। मनमुखि भरमै मझि गुबार।।

-- आदि ग्रन्थ (बसंत म० 1, पृ० 1190)

In duality and evil-mindedness, the mortal acts blindly. The self-willed Manmukh wanders, lost in the darkness.

मूड़े काइचे भरमि भुला।। नह चीनिआ परमानंदु बैरागी।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 991)

You fool, why are you deluded by doubt? You do not remember the detached Lord of Supreme Bliss.

- It is greed, craving and perversities.

अंतरि लालचु भरमु है भरमै गावारी।।
नानक नामु न चेतई जूऐ बाजी हारी।।

-- आदि ग्रन्थ (सलोक म० 1, पृ० 1243)

Within, you are filled with greed and doubt; you wander around like a fool. Says Nanak, you never even think of the Name; you have lost the game of life in the gamble.

नित दिनसु राति लालचु करे भरमै भरमाइआ।।
वेगारि फिरै वेगारीआ सिरि भारु उठाइआ ।।

-- आदि ग्रन्थ (गउड़ी म० 4, पृ० 166)

Continuously, day and night, they are gripped by greed and deluded by doubt. The slaves labour in slavery, carrying the loads upon their heads.

- It is *Maya* and attachment.

माया मोह भरम पै भूले सुत दारा सिउ प्रीति लगाई।।
इकु उतम पंथु सुनिओ गुर संगति तिह मिलंत जम त्रास मिटाई।।

-- आदि ग्रन्थ (सवैये म० 4, पृ० 1406)

I am attached to Maya, and deluded by doubt; I have fallen in love with my children and spouse. I have heard that the most exalted Path of all is the Sangat, the Guru's Congregation. Joining it, the fear of death is taken away.

- It is lies and deception.

मिथिआ भरमि भरमि बहु भ्रमिआ लुबधो पुत्र कलत्र मोह प्रीति।।
जैसे तरवर की तुछ छाइआ खिन महि बिनसि जाइ देह भीति।।

-- आदि ग्रन्थ (कानड़ा म० 4, पृ० 1295)

In false doubt and superstition, people wander all around, lured by love and emotional attachment to their children and families. But just like the passing shade of the tree, your body-wall shall crumble in an instant.

ओहु जु भरमु भुलावा कहीअत तिन महि उरझिओ सगल संसारा।।
पूरन भगतु पुरख सुआमी का सरब थोक ते निआरा।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 611)

The whole world is entangled in what is called the delusion of doubt. The perfect devotee of the Primal Lord God remains detached from everything.

- It is another name for duality.

पेईअड़ै धन भरमि भुलाणी।। दूजै लागी फिरि पछोताणी।।
हलतु पलतु दोवै गवाए सुपनै सुखु न पावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 129)

In this world of her parents' home, the soul-bride has been deluded by doubt. Attached to duality, she later comes to regret it. She forfeits both this world and the next, and even in her dreams, she does not find peace.

पाप पुंन की सार न जाणी।। दूजै लागी भरमि भुलाणी।।
अगिआनी अंधा मगु न जाणै फिरि फिरि आवण जावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 110)

Those, who do not understand the nature of sin and virtue, are attached to duality; they wander around deluded. The ignorant and blind people do not know the way; they come and go in reincarnation over and over again.

एहु सरीरु सभ मूलु है माइआ।। दूजै भाइ भरमि भुलाइआ।।
हरि न चेतै सदा दुखु पाए बिनु हरि चेते दुखु पाइदा।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1065)

This body is the source of all Maya; in love with duality, it is deluded by doubt. It does not remember the Lord, and suffers in eternal pain. Without remembering the Lord, it suffers in pain.

मनु कठोरु दूजै भाइ लागा।। भरमे भूला फिरै अभागा।।
करमु होवै ता सतिगुरु सेवे सहजे ही सुखु पाइदा।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1061)

The stubborn and insensitive mind is attached to the love of duality. Deluded by doubt, the unfortunate wander around in confusion. But if they are blessed by God's grace, they serve the True Guru, and easily obtain peace.

रोगु भरमु भेदु मनि दूजा।। गुर बिनु भरमि जपहि जपु दूजा।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 416)

The mind is diseased with doubt, superstition and duality. Without the Guru, it dwells in doubt, and contemplates duality.

मन का सूतकु दूजा भाउ।। भरमे भूले आवउ जाउ।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 229)

The pollution of the mind is the love of duality. Deluded by doubt, people come and go in reincarnation.

माइआ मोहि भरमि न पाए।। दूजै भाइ लगा दुखु पाए।।

सूहा रंगु दिन थोड़े होवै इसु जादे बिलम न लाइदा।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1066)

In attachment to Maya and doubt, the Lord is not found. Attached to the love of duality, one suffers in pain. The crimson colour lasts for only a few days; all too soon, it fades away.

- It is another name for the dross of the mind.

मिसिमिलि तामसु भरमु कदूरी।। भाखि ले पंचै होइ सबूरी।।

-- आदि ग्रन्थ (भैरउ भगत कबीर, पृ० 1158)

Slaughter your evil nature, doubt and cruelty; consume the five demons and you shall be blessed with contentment.

- It is the name of the absence of devotion.

हसती देखि भरम ते भूला स्री भगवानु न जानिआ।।

तुमरो दूधु बिदर को पान्हो अंमृतु करि मै मानिआ।।

-- आदि ग्रन्थ (मारू भगत कबीर, पृ० 1105)

Gazing upon your elephants, you have gone astray in doubt; you do not know the Great Lord God. I judge Vidur's water to be like Ambrosial Nectar, in comparison with your milk.

Where is *Bhram* located?

- In the triple *Gunas*.

त्रिहु गुणा विचि सहजु न पाईऐ त्रै गुण भरमि भुलाइ।।

पड़ीऐ गुणीऐ किआ कथीऐ जा मुंढहु घुथा जाइ।।

चउथे पद महि सहजु है गुरमुखि पलै पाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 68)

In the three qualities, intuitive balance is not obtained; the three qualities lead to delusion and doubt. What is the point of reading, studying and debating, if one loses his roots? In the fourth state, there is tranquil balance; the Gurumukhs gather it in.

त्रै गुण अचेत नामु चेतहि नाही बिनु नावै बिनसि जाई।।

ब्रहमा बिसनु महेसु त्रै मूरति त्रिगुणि भरमि भुलाई।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 909)

Trapped by the three qualities, the unconscious person does not think of Name; without the Name, he wastes away. The three forms of Brahma, Vishnu and Mahesh are trapped in the three qualities, lost in confusion.

वेदु पड़ै अनदिनु वाद समाले।।

नामु न चेतै बधा जमकाले।। दूजै भाइ सदा दुखु पाए त्रै गुण भरमि भुलाइदा।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1066)

One reads the Vedas, but starts arguments night and day. He does not remember Naam, the Name of the Lord; he is bound and gagged by the Messenger of Death. In the love of duality, he suffers in pain forever; he is deluded by doubt, and confused by the three Gunas.

- There is nothing on the outside; within lies the essence.

सभ किछु घर महि बाहरि नाही।। बाहरि टोलै सो भरमि भुलाही।।

गुर परसादी जिनी अंतरि पाइआ सो अंतरि बाहरि सुहेला जीउ।।

-- आदि ग्रन्थ (माझ म० 5, पृ० 102)

Everything is within the home of the self; there is nothing beyond it. One who searches outside is deluded by doubt. By Guru's grace, one who has found the Lord within, is happy, inwardly and outwardly.

इतु करि भगति करहि जो जन तिन भउ सगल चुकाईऐ।।

कहत नामदेउ बाहरि किआ भरमहु इह संजम हरि पाईऐ।।

-- आदि ग्रन्थ (धनासरी भगत नामदेव, पृ० 693)

That humble being, who performs devotional worship in this way, is rid of all fear. Says Naamdev, why are you wandering around out there? This is the way to find the Lord.

अंतरि वसतु मूड़ा बाहरु भाले।। मनमुख अंधे फिरहि बेताले।।
जिथै वथु होवै तिथहु कोइ न पावै मनमुख भरमि भुलावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 117)

Deep within the self is the secret, but the fool looks for it outside. The blind self-willed Manmukhs wander around like demons; but where the secret is, there, they do not find it. The Manmukhs are deluded by doubt.

Traits of *Bhram.*

- The entire world is its victim.

ओहु जु भरमु भुलावा कहीअत तिन महि उरझिओ सगल संसारा।।
पूरन भगतु पुरख सुआमी का सरब थोक ते निआरा।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 611)

The whole world is entangled in what is called the delusion of doubt. The perfect devotee of the Primal Lord God remains detached from everything.

छोडि जाहि से करहि पराल।। कामि न आवहि से जंजाल।।
संगि न चालहि तिन सिउ हीत।। जो बैराई सेई मीत।।
ऐसे भरमि भुले संसारा।। जनमु पदारथु खोइ गवारा।।

-- आदि ग्रन्थ (धनासरी म० 5, पृ० 676)

You shall have to abandon the straw which you have collected. These entanglements shall be of no use to you. You are in love with those things that will not go with you. You think that your enemies are friends. In such confusion, the world has gone astray. The foolish mortal wastes this precious human life.

सागर मेर उदिआन बन नव खंड बसुधा भरम।।
मूसन प्रेम पिरम कै गनउ एक करि करम।।

-- आदि ग्रन्थ (चउबोले म० 5, पृ० 1364)

I would cross the oceans, mountains, wilderness, forests and the nine regions of the earth in a single step, O Musan, for the Love of my Beloved.

- *Kaal, Brahma* and other related gods-goddesses are in its grip.

प्रथमे ब्रहमा कालै घरि आइआ।। ब्रहम कमलु पइआलि न पाइआ।।
आगिआ नही लीनी भरमि भुलाइआ।। हम हरि राखे गुर सबदु बीचारिआ।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 227)

First, Brahma entered the house of Death. Brahma entered the lotus, and searched the nether regions, but he did not find the end of it. He did not accept the Lord's Order – he was deluded by doubt. Whoever is created, shall be destroyed by Death.

ब्रहमा मूलु वेद अभिआसा।। तिस ते उपजे देव मोह पिआसा।।
त्रै गुण भरमे नाही निज घरि वासा।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 230)

Brahma is the founder of the study of the Vedas. From him emanated the gods, enticed by desire. They wander in the three qualities, and they do not dwell within their own home.

- By *Kaal-Niranjan*'s order, it deceives the world.

माइआ मोहु मेरै प्रभि कीना आपे भरमि भुलाए।।
मनमुखि करम करहि नही बूझहि बिरथा जनमु गवाए।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 67)

Emotional attachment to Maya is created by my God; He Himself misleads us through illusion and doubt. The self-willed Manmukhs perform their actions, but they do not understand; they waste away their lives in vain.

खोटे खरे तुधु आपि उपाए।। तुधु आपे परखे लोक सबाए।।
खरे परखि खजानै पाइहि खोटे भरमि भुलावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 119)

You Yourself created the counterfeit and the genuine. You Yourself appraise all people. You appraise the true, and place them in Your Treasury; You consign the false to wander in delusion.

निरंकारु आकारु है आपे आपे भरमि भुलाए।।
करि करि करता आपे वेखै जितु भावै तितु लाए।।

-- आदि ग्रन्थ (मलार म० 3, पृ० 1257)

The Formless Lord is formed by Himself. He Himself deludes in doubt. Creating the Creation, the Creator Himself beholds it; He enjoins us as He pleases.

अगनत अपारु अलख निरंजन जिह सभ जगु भरमाइओ।।
सगल भरम तजि नानक प्राणी चरनि ताहि चितु लाइओ।

-- आदि ग्रन्थ (बिहागड़ा म० 9, पृ० 537)

Incalculable, infinite, incomprehensible and immaculate is He, who has misled the entire world. Cast off all your doubts; prays Nanak, O mortal, focus your consciousness on His Feet.

- It is born out of ego and ignorance.

इकि भ्रमि भूले फिरहि अहंकारी।। इकना गुरमुखि हउमै मारी।।
सचै सबदि रते बैरागी होरि भरमि भुले गावारी जीउ।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1016)

Some are deluded by doubt; they strut around egotistically. Some, as Gurumukh, subdue their egotism. Attuned to the True Word (Shabd), they remain detached from the world. The other ignorant fools wander, confused and deluded by doubt.

अंतरि अलखु न जाई लखिआ विचि पड़दा हउमै पाई।।
माइआ मोहि सभो जगु सोइआ इहु भरमु कहहु किउ जाई।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 205)

The Unseen Lord is deep within the self; He cannot be seen; the curtain of egotism intervenes. In emotional attachment to Maya, all the world is asleep. Tell me, how can this doubt be dispelled?

भरमि भूले अगिआनी अंधुले भ्रमि भ्रमि फूल तोरावै।।
निरजीउ पूजहि मड़ा सरेवहि सभ बिरथी घाल गवावै।।

-- आदि ग्रन्थ (मलार म० 4, पृ० 1264)

The ignorant and the blind wander deluded by doubt; deluded and confused, they pick flowers to offer to their idols. They worship lifeless stones and serve the tombs of the dead; all their efforts are useless.

- Wicked persons and *Manmukh*s remain trapped in it.

मनमुखि झूठो झूठु कमावै।। खसमै का महलु कदे न पावै।।
दूजै लगी भरमि भुलावै।। ममता बाधा आवै जावै।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 363)

The self-willed Manmukh practices falsehood, only falsehood. He never attains the Mansion of the Lord Presence. Attached

to duality, he wanders, deluded by doubt. Entangled in worldly attachments, he comes and goes.

मनमुख कोठी अगिआनु अंधेरा तिन घरि रतनु न लाखा।।
ते ऊझड़ि भरमि मुए गावारी माइआ भुअंग बिखु चाखा।।

-- आदि ग्रन्थ (जैतसरी म० 4, पृ० 696)

The rooms of the self-willed Manmukhs are dark with ignorance; in their homes, the jewel is not visible. Those fools die, wandering in the wilderness, eating the poison of the snake, Maya.

मनमुख देही भरमु भतारो।। दुरमति मरै नित होइ खुआरो।।
कामि क्रोधि मनु दूजै लाइआ सुपनै सुखु न ताहा हे।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1058)

The self-willed Manmukh has doubt as his spouse. He dies of evil-mindedness, and suffers forever. His mind is attached to sexual desire, anger and duality, and he does not find peace, even in dreams.

मनमुख मुगध गावारु पिरा जीउ सबदु मनि न वसाए।।
माइआ का भ्रमु अंधु पिरा जीउ हरि मारगु किउ पाए।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 247)

The self-willed Manmukhs are foolish and crazy, O my dear; they do not enshrine the Shabd within their minds. The delusion of Maya has made them blind, O my dear; how can they find the Way of the Lord?

- Happiness is not experienced in it.

भ्रमि मोही दूख न जाणही कोटि जोनी बसना राम।।
नानक बिनु हरि अवरु जि चाहना बिसटा क्रिम भसमा राम।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 848)

Enticed by doubt, he does not understand the pain it brings; he wanders through millions of incarnations. O Nanak, if you desire anything other than the Lord, you shall be consumed, like a maggot in manure.

बिखिआ लोभि लुभाए भरमि भुलाए ओहु किउ करि सुखु पाए।।
चाकरी विडाणी खरी दुखाली आपु वेचि धरमु गवाए।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 246)

Greedy for corruption and greed, and deluded by doubt, how can anyone find peace? Working for strangers is very painful; doing so, one sells himself and loses his faith in the Dharma.

- In it, one wanders hither and thither.

भरमे भूला दह दिसि धावै।। निमख माहि चारि कुंट फिरि आवै।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 277)

Deluded by doubt, they wander around in the ten directions. In an instant, their minds go around the four corners of the world and come back again.

मनि भावै सबदु सुहाइआ।।

भ्रमि भ्रमि जोनि भेख बहु कीन्हे गुरि राखे सचु पाइआ।।

-- आदि ग्रन्थ (मलार म० 1, पृ० 1255)

The Word (Shabd) is so very beautiful; it is pleasing to my mind. The mortal wanders lost in reincarnation, wearing various robes and clothes; when he is saved and protected by the Guru, then he finds the Truth.

- In it, the life is laid waste.

बबै बूझहि नाही मूड़े भरमि भुले तेरा जनमु गइआ।।

अणहोदा नाउ धराइओ पाधा अवरा का भारु तुधु लइआ।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 434)

You do not understand, you fool; deluded by doubt, you are wasting your life. Without justification, you call yourself a teacher; thus you take on the loads of others.

जिस का अनु धनु सहजि न जाना।। भरमि भुलाना फिरि पछुताना।।

गलि फाही बउरा बउराना।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 414)

He does not know the One who blesses him with nourishment and wealth. Deluded by doubt, he later regrets and repents. The noose of death is around the neck of that crazy madman.

- Remaining in it, results in residence in hell; the 'Coming and Going' does not end.

मोह भरमि बहु जोनि भवाइआ।। असथिरु भगत हरि चरण धिआइआ।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 388)

In emotional attachment and doubt, the mortals wander through countless Incarnations. The devotees remain ever-stable, meditating on the Lord's Lotus Feet.

मनमुख खोटी रासि खोटा पासारा।। कूडु कमावनि दुखु लागै भारा।।
भरमे भूले फिरनि दिन राती मरि जनमहि जनमु गवावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 116)

The wealth of the self-willed Manmukhs is false, and false is their ostentatious display. They practice falsehood, and suffer terrible pain. Deluded by doubt, they wander day and night; through birth and death, they lose their lives.

लख चउरासीह भरमदे मनहठि आवै जाइ।।
गुर का सबदु न चीनिओ फिरि फिरि जोनी पाइ।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 162)

Through 8.4 million incarnations, people wander lost; in stubborn mindedness, they come and go. They do not realise the Guru's Word (Shabd); they are reincarnated over and over again.

दे दे लैणा लै लै देणा नरकि सुरगि अवतार।।
उतम मधिम जातीं जिनसी भरमि भवै संसारु।।

-- आदि ग्रन्थ (सलोक म० 2, पृ० 1243)

What is given, they receive, and what is received, they give. They are reincarnated in heaven and hell. High and low, social class and status – the world wanders, lost in superstition.

- By discarding it, knowledge, *Naam* and Truth reside in the heart, and the Lord is met with.

मोहु अरु भरमु तजहु तुम्ह बीर।। साचु नामु रिदे रवै सरीर।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 356)

Renounce your attachments and doubts, O brother, and dwell upon the True Name within your heart and body.

इसु मन कउ नही आवन जाना।।
जिस का भरमु गइआ तिनि साचु पछाना।।

-- आदि ग्रन्थ (गउड़ी भगत कबीर, पृ० 330)

This mind does not come or go. One whose doubt is dispelled, knows the Truth.

- The devotees of the Lord and *Gurumukh*s stay away from It.

ओहु जु भरमु भुलावा कहीअत तिन महि उरझिओ सगल संसारा।।
पूरन भगतु पुरख सुआमी का सरब थोक ते निआरा।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 611)

The whole world is entangled in what is called the delusion of doubt. The perfect devotee of the Primal Lord God remains detached from everything.

गुरमुखि होवै सु काइआ खोजै होर सभ भरमि भुलाई।।
जिस नो देइ सोई जनु पावै होर किआ को करे चतुराई।।
काइआ अंदरि भउ भाउ वसै गुर परसादी पाई।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 754)

One who becomes Gurumukh, searches this body; all others just wander around in confusion. That humble being alone obtains it, unto whom the Lord bestows it. What other clever tricks can anyone try? Within the body, the Fear of God and Love for Him abides; by Guru's grace, they are obtained.

भरमु गइआ भउ भागिआ हरि चरणी चितु लाइ।।
गुरमुखि सबदु कमाईऐ हरि वसै मनि आइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 67)

Doubt departs, and fear runs away, when you focus your consciousness on the Lord's Feet. The Gurumukh practices Shabd, and the Lord comes to dwell within the mind.

गुरमुखि हरि सालाहिआ जिंना तिन सलाहि हरि जाता।।
विचहु भरमु गइआ है दूजा गुर कै सबदि पछाता।।

-- आदि ग्रन्थ (प्रभाती म० 3, पृ० 1333)

The Gurumukhs praise the Lord; praising the Lord, they know Him. Doubt and duality are gone from within; they realise the Guru's Shabd.

- It is removed through devotion.

जेते पुनहचरन से कीन्हे मनि तनि प्रभ के चरण गहे।।
आवण जाणु भरमु भउ नाठा जनम जनम के किलविख दहे।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 824)

To enshrine the Feet of God in one's mind and body, is to perform all sorts of acts of atonement. Coming and going, doubt and fear have run away, and the sins of countless incarnations are burnt away.

भरमु चुकावहु गुरमुखि लिव लावहु आतमु चीनहु भाई।।
निकटि करि जाणहु सदा प्रभु हाजरु किसु सिउ करहु बुराई।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 883)

Eradicate doubt, and as Gurumukh, enshrine love for the Lord; understand your own soul, O Siblings of Destiny. Know that God is near at hand, and ever-present. How could you try to hurt anyone else?

ऐसे गिआन प्रगटिआ पुरखोतम कहु कबीर रंगि राता।।

अउर दुनी सभ भरमि भुलानी मनु राम रसाइन माता।।

-- आदि ग्रन्थ (सिरीराग भगत कबीर, पृ० 92)

This spiritual wisdom of God, the Supreme Soul, has illuminated my being. Says Kabir, I am attuned to His Love. All the rest of the world is deluded by doubt, while my mind is intoxicated with the Sublime Essence of the Lord.

फिरि पछुतावहिगा मूड़िआ तूं कवन कुमति भ्रमि लागा।।

चेति रामु नाही जम पुरि जाहिगा जनु बिचरै अनराधा।।

-- आदि ग्रन्थ (सिरीराग भगत बेणी, पृ० 93)

Later on, you will regret and repent-you fool! Why are you engrossed in evil-mindedness and scepticism? Think of the Lord, or else you shall be led to the City of Death. Why are you wandering around, out of control?

तजहु सिआनप सुरि जनहु सिमरहु हरि हरि राइ।।

देवन कउ एकै भगवानु।। जिस कै दीऐ रहै अघाइ।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 281)

Give up your cleverness, good people – remember the Lord God, your King! The Great Giver is the One Lord God. By His gifts, we are satisfied.

भगति जुगति मति सति करी भ्रम बंधन काटि बिकार।।

सोई बसि रसि मन मिले गुन निरगुन एक बिचार।।

-- आदि ग्रन्थ (गउड़ी भगत रविदास, पृ० 346)

Through the way of devotion, the intellect is imbued with Truth; doubts, entanglements and vices are cut away. The mind is restrained, and one attains joy, contemplating the One Lord, who is both with and without qualities.

How is *Bhram* eradicated?

- By imbibing Truth, having *Darshan* of the Lord and knowing Him to be alongside.

भरम मोह ध्रोह सभि निकसे जब का दरसनु पाइआ।।
वरतणि नामु नानक सचु कीना हरि नामे रंगि समाइआ।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 380)

Doubt, attachment, and deceit have all disappeared, since I obtained the Blessed Vision of Your Darshan. Dealing in Naam, O Nanak, we become truthful, and in the Love of the Lord's Name, we are absorbed.

जल तरंगु जिउ जलहि समाइआ।। तिउ जोती संगि जोति मिलाइआ।।
कहु नानक भ्रम कटे किवाड़ा बहुड़ि न होईऐ जउला जीउ।।

-- आदि ग्रन्थ (माझ म० 5, पृ० 102)

As the waves of water merge again with the water, so does my light merge again into the Light. Says Nanak, the veil of illusion has been cut away, and I shall not go out wandering any more.

किउ भ्रमीऐ भ्रमु किस का होई।। जा जलि थलि महीअलि रविआ सोई।।
गुरमुखि उबरे मनमुख पति खोई।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 176)

Why do you doubt? What do you doubt? God is pervading the water, the land and the sky. The Gurumukhs are saved, while the self-willed Manmukhs lose their honour.

साच महलि गुरि अलखु लखाइआ।।
निहचल महलु नही छाइआ माइआ ।। साचि संतोखे भरमु चुकाइआ।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 228)

The Guru has shown me the unseen Mansion of the True Lord. His Mansion is eternal and unchanging; it is not a mere reflection of Maya. Through truth and contentment, doubt is dispelled.

- By *Naam*, substance and knowledge.

अंमृतु नामु तुम्हारा ठाकुर एहु महा रसु जनहि पीओ।।
जनम जनम चूके भै भारे दुरतु बिनासिओ भरमु बीओ।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 382)

Your Name is Ambrosial Nectar, O Lord Master; Your humble servant drinks in this supreme elixir. The fearful load of sins from countless incarnations has vanished; doubt and duality are also dispelled.

जिन्ही नामु विसारिआ दूजै भरमि भुलाई।।
मूलु छोडि डाली लगे किआ पावहि छाई।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 420)

Those who have forgotten Naam, the Name of the Lord, are deluded by doubt and duality. Those who abandon the roots and cling to the branches, shall obtain only ashes.

तनु धनु देखत गरबि गइआ।।
कनिक कामनी सिउ हेतु वधाइहि की नामु विसारहि भरमि गइआ।।
करहि बिकार विथार घनेरे सुरति सबद बिनु भरमि पइआ।।
हउमै रोगु महा दुखु लागा गुरमति लेवहु रोगु गइआ।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 906)

Gazing upon your body and wealth, you are so proud. Your love for gold and sexual pleasures increases; why have you forgotten the Name, and why do you wander in doubt? You act in corruption, and put on ostentatious shows, but without awareness of the Shabd, you have fallen into confusion. You suffer great pain from the disease of egotism. Following the Guru's Teachings, you shall be rid of this disease.

नाम विहूणे भरमसहि आवहि जावहि नीत।।
इकि बांधे इकि ढीलिआ इकि सुखीए हरि प्रीति।।
नानक सचा मंनि लै सचु करणी सचु रीति।।

-- आदि ग्रन्थ (मारू की वार म० 3, पृ० 1087)

Without Naam, the Name of the Lord, they wander around, continually coming and going in reincarnation. Some are in bondage, and some are set free; some are happy in the Love of the Lord. O Nanak, believe in the True Lord, and practice Truth, through the lifestyle of Truth.

- By *Sewa, Satsang* and *Satguru*.

साधसंगि मिटे भरम अंधारे।। नानक मेली सिरजणहारे।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 389)

In the Sadh Sangat, the Company of the Holy, the darkness of doubt is dispelled. O Nanak, the Creator Lord blends us with Himself.

सूरबीर वरीआम किनै न होड़ीऐ।। फउज सताणी हाठ पंचा जोड़ीऐ।।
दस नारी अउधूत देनि चमोड़ीऐ।।
जिणि जिणि लैनहि रलाइ एहो एना लोड़ीऐ।।
त्रै गुण इन कै वसि किनै न मोड़ीऐ।।
भरमु कोटु माइआ खाई कहु कितु बिधि तोड़ीऐ।।
गुरु पूरा आराधि बिखम दलु फोड़ीऐ।।
हउ तिसु अगै दिनु राति रहा कर जोड़ीऐ।।

-- आदि ग्रन्थ (गूजरी की वार म० 5, पृ० 522)

Even brave and mighty men cannot withstand the powerful and overwhelming army, which the five passions have gathered. The ten organs of sensation attach even detached renunciates to sensory pleasures. They seek to conquer and overpower them, and so increase their following. The world of the three dispositions is under their influence; no one can stand against them. So tell me – how can the fort of doubt and the moat of Maya be overcome? Worshipping the Perfect Guru, this awesome force is subdued. I stand before Him, day and night, with my palms pressed together.

जलु मथीऐ जलु देखीऐ भाई इहु जगु एहा वथु।।
गुर बिनु भरमि विगूचीऐ भाई घटि घटि देउ अलखु।।
इहु जगु तागो सूत को भाई दह दिस बाधो माइ।।
बिनु गुर गाठि न छूटई भाई थाके करम कमाइ।।
इहु जगु भरमि भुलाइआ भाई कहणा किछू न जाइ।।

-- आदि ग्रन्थ (सोरठ म० 1, पृ० 635)

By churning water, you shall only see water, O Siblings of Destiny; this world is like that. Without the Guru, he is ruined by doubt, O Siblings of Destiny; the unseen Divine Lord is in each and every heart. This world is like a thread of cotton, O Siblings of Destiny, which Maya has tied on all ten sides. Without the Guru, the knots cannot be untied, O Siblings of Destiny; I am so tired of religious rituals. This world is deluded by doubt, O Siblings of Destiny; no one can say anything about it.

गुरु भरमु चुकाए अकथु कहाए सच महि साचु समाणा।।
आपि उपाए आपि समाए हुकमी हुकमु पछाणा।।

-- आदि ग्रन्थ (धनासरी म० 1, पृ० 688)

The Guru dispels doubt, and makes us speak the Unspoken Speech; the true ones are absorbed into Truth. He Himself creates, and He Himself destroys; I accept the Command of the Commander Lord.

जह आपु गइआ भउ भागा।। गुर चरणी सेवकु लागा।।
गुरि सतिगुरि भरमु चुकाइआ।। कहु नानक सबदि मिलाइआ।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 879)

One whose self-conceit is gone sees his fears run away. That servant grasps the Guru's feet. The Guru, the True Guru, has expelled my doubts. Says Nanak, I have merged into the Word (Shabd).

भरमि भुलाई सभु जगु फिरी फावी होई भालि।।
सो सहु सांति न देवई किआ चलै तिसु नालि।।
गुर परसादी हरि धिआईऐ अंतरि रखीऐ उर धारि।।
नानक घरि बैठिआ सहु पाइआ जा किरपा कीती करतारि।।

-- आदि ग्रन्थ (रामकली की वार म० 3, पृ० 947)

Deluded by doubt, I wandered over the whole world. Searching, I became frustrated. My Husband-Lord has not blessed me with peace and tranquillity; what will work with Him? By Guru's grace, I meditate on the Lord; I enshrine Him deep within my heart. O Nanak, seated in his her own home, she finds her Husband-Lord, when the Creator Lord grants His grace.

- By bringing the mind under control, accepting the Lord's Will and discarding ego.

भ्रमु भउ काटि कीए निहकेवल जब ते हउमै मारी।।
जनम मरण को चूको सहसा साधसंगति दरसारी।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 207)

My doubt and fear have been taken away, and I have been made pure, since my ego was conquered. My fear of birth and death has been abolished, beholding Your Blessed Vision in the Sadh Sangat, the Company of the Holy.

कांइआ नगरि इकु बालकु वसिआ खिनु पलु थिरु न रहाई।।
अनिक उपाव जतन करि थाके बारं बार भरमाई।।

-- आदि ग्रन्थ (बसंत म० 4, पृ० 1191)

Within the body-village, there lives a child who cannot hold still, even for an instant. It makes so many efforts, and grows weary, but still, it wanders restlessly again and again.

जो रते दीदार सेई सचु हाकु।।
जिनी जाता खसमु किउ लभै तिना खाकु।।
मनु मैला वेकारु होवै संगि पाकु।। दिसै सचा महलु खुलै भरम ताकु।।

-- आदि ग्रन्थ (रामकली की वार म० 1, पृ० 959)

Those who are imbued with the Lord's Vision, speak the Truth. How can I obtain the dust of those who realise their Lord and Master? The mind, stained by corruption, becomes pure by associating with them. One sees the Mansion of the Lord's Presence, when the door of doubt is opened.

आपु मेटि पए सरणाई इह मति साधू कही।।
प्रभ की आगिआ मानि सुखु पाइआ भरमु अधेरा लही।।

-- आदि ग्रन्थ (देवगंधारी म० 5, पृ० 529)

Erasing my self-conceit, I have entered His Sanctuary; these are the Teachings spoken by the Holy Guru. Surrendering to the Will of God, I attain peace, and the darkness of doubt is dispelled.

- By the mercy of the Lord.

सुखु आइओ भै भरम बिनासे क्रिपाल हूए प्रभ जबहू।।
कहु नानक मेरे पूरे मनोरथ साधसंगि तजि लबहूं।।
प्रभ जी तउ प्रसादि भ्रमु डारिओ।।
तुमरी क्रिपा ते सभु को अपना मन महि इहै बीचारिओ।।

-- आदि ग्रन्थ (देवगंधारी म० 5, पृ० 529)

Happiness comes, and fear and doubt are dispelled, when God becomes Merciful. Says Nanak, my hopes have been fulfilled, renouncing my greed in the Sadh Sangat, the Company of the Holy. Dear God, by Your grace, my doubts have been dispelled. By Your mercy, all are mine; I reflect upon this in my mind.

चरण गहे सरणि सुखदाते गुर कै बचनि जपे हरि जाप।।
सागर तरे भरम भै बिनसे कहु नानक ठाकुर परताप।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 821)

I have grasped the Sanctuary of the Lord's Feet; He is the Giver of peace; through the word of the Guru's Teachings, I meditate and chant the Chant of the Lord. I have crossed over the

World-Ocean, and my doubt and fear are dispelled, says Nanak, through the glorious grandeur of our Lord and Master.

मलिन भई मति माधवा तेरी गति लखी न जाइ।।
करहु क्रिपा भ्रमु चूकई मै सुमति देहु समझाइ।।

-- आदि ग्रन्थ (गउड़ी भगत कबीर, पृ० 346)

My intellect is polluted; I cannot understand Your state, O Lord. Take pity on me, dispel my doubts, and teach me true wisdom.

जीअ उपाइ जुगति वसि कीनी आपे गुरमुखि अंजनु।।
अमरु अनाथ सरब सिरि मोरा काल बिकाल भरम भै खंजनु।।

-- आदि ग्रन्थ (मलार म० 1, पृ० 1273)

Creating all beings and creatures, their ways and means are under Your control; You bless the Gurumukhs with the ointment of spiritual wisdom. My Eternal, Masterless Lord is over the heads of all. He is the Destroyer of death and rebirth, doubt and fear.

- By root karma (*Dhur karma* धुर–कर्म) alone of some fortunate one.

भरमि भुलाने भए दिवाने विणु भागा किआ पाईऐ।।
गुरमुखि गिआनु डोरी प्रभि पकड़ी जिन खिंचै तिन जाईऐ।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 935)

Deluded by doubt, they have gone insane; without destiny, what do they obtain? The Gurumukhs know that God holds the string; wherever He pulls it, they must go.

खोइ खहड़ा भरमु मन का सतिगुर सरणी जाइ।।
करमु जिस कउ धुरहु लिखिआ सोई कार कमाइ।।

-- आदि ग्रन्थ (मारू म० 5, पृ० 1002)

Eradicate the stubbornness and doubt of your mind, and go to the Sanctuary of the True Guru. He alone does such deeds, who has such pre-ordained karma.

वडभागी हरि संगति पावहि।। भागहीन भ्रमि चोटा खावहि।।
बिनु भागा सतसंगु न लभै बिनु संगति मैलु भरीजै जीउ।।

-- आदि ग्रन्थ (माझ म० 4, पृ० 95)

By great good fortune, the Lord's Congregation is found, while the unfortunate ones wander around in doubt, enduring pain-

ful beatings. Without good fortune, the Sat Sangat is not found; without this Sangat, people are stained with filth and pollution.

भरमु जराइ चराई बिभूता पंथु एकु करि पेखिआ।।
सहज सूख सो कीनी भुगता जो ठाकुरि मसतकि लेखिआ।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 208)

I have burnt my doubt, and smeared my body with the ashes. My path is to see the One and Only Lord. I have made that serene peace my food; the Lord Master has written this pre-ordained destiny upon my forehead.

- Not by cleverness, *Karma-Dharma, Jap-Tap*, pilgrimages.

जुगु दुआपुरु आइआ भरमि भरमाइआ हरि गोपी कान्हु उपाइ जीउ।।
तपु तापन तापहि जग पुंन आर्मभहि अति किरिआ करम कमाइ जीउ।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 445)

The Bronze Age of Dwapar yuga came, and people wandered in doubt. The Lord created the Gopis and Krishna. The penitents practiced penance, they offered sacred feasts and charity, and performed many rituals and religious rites.

मनि मैलै सभु किछु मैला तनि धोतै मनु हछा न होइ।।
इह जगतु भरमि भुलाइआ विरला बूझै कोइ।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 558)

When the mind is filthy, everything is filthy; by washing the body, the mind is not cleaned. This world is deluded by doubt; how rare are those who understand this.

उदम करहि अनेक हरि नामु न गावही।।
भरमहि जोनि असंख मरि जनमहि आवही।।
पसू पंखी सैल तरवर गणत कछू न आवए।।
बीजु बोवसि भोग भोगहि कीआ अपणा पावए।।
रतन जनमु हारंत जूऐ प्रभू आपि न भावही।।
बिनवंति नानक भरमहि भ्रमाए खिनु एकु टिकणु न पावही।।

-- आदि ग्रन्थ (जैतसरी म० 5, पृ० 705)

He makes all sorts of efforts, but he does not sing the Lord's Name. He wanders around in countless incarnations; he dies, only to be born again. As beasts, birds, stones and trees – their number cannot be known. As are the seeds he plants, so are the

pleasures he enjoys; he receives the consequences of his own actions. He loses the jewel of this human life in the gamble, and God is not pleased with him at all. Prays Nanak, wandering in doubt, he does not find any rest, even for an instant.

तीरथ वरत नेम करहि उदिआना।। जतु सतु संजमु कथहि गिआना।।
राम नाम बिनु किउ सुखु पाईऐ बिनु सतिगुर भरमु न जाइआ।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1043)

Some make vows to visit sacred shrines of pilgrimage, keep fasts and live in the forest. Some practice chastity, charity and self-discipline, and speak of spiritual wisdom. But without the Lord's Name, how can anyone find peace? Without the True Guru, doubt is not dispelled.

खटु दरसन जोगी संनिआसी बिनु गुर भरमि भुलाए।।
सतिगुरु सेवहि ता गति मिति पावहि हरि जीउ मंनि वसाए।।
सची बाणी सिउ चितु लागै आवणु जाणु रहाए।।
पंडित पड़ि पड़ि वादु वखाणहि बिनु गुर भरमि भुलाए।।
लख चउरासीह फेरु पइआ बिनु सबदै मुकति न पाए।।
जा नाउ चेतै ता गति पाए जा सतिगुरु मेलि मिलाए।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 67)

The followers of the six different life-styles and world-views, the Yogis and the Sannyasis have gone astray in doubt without the Guru. If they serve the True Guru, they find the state of Salvation; they enshrine the Dear Lord within their minds. They focus their consciousness on the True Bani, and their comings and goings in reincarnation are over. The pundits, the religious scholars, read and argue and stir up controversies, but without the Guru, they are deluded by doubt. They wander around the cycle of 8.4 million reincarnations; without the Shabd, they do not attain liberation. But when they remember the Name, then they attain the state of Salvation, when the True Guru unites them.

सहजै नो सभ लोचदी बिनु गुर पाइआ न जाइ।।
पड़ि पड़ि पंडित जोतकी थके भेखी भरमि भुलाइ।।
गुर भेटे सहजु पाइआ आपणी किरपा करे रजाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 68)

Everyone longs to be centred and balanced, but without the Guru, no one can. The pundits and the Astrologers read and read

until they grow weary, while the fanatics are deluded by doubt. Meeting with the Guru, serene balance is obtained, when God, in His Will, grants His grace.

निवली करम भुअंगम भाठी रेचक पूरक कुमभ करै।।
बिनु सतिगुर किछु सोझी नाही भरमे भूला बूडि मरै।।

-- आदि ग्रन्थ (प्रभाती म० 1, पृ० 1343)

You may perform exercises of inner purification, and fire up the furnace of the Kundalini, inhaling and exhaling and holding the breath. Without the True Guru, you will not understand; deluded by doubt, you shall drown and die.

कबीर माइ मूंडउ तिह गुरू की जा ते भरमु न जाइ।।
आप डुबे चहु बेद महि चेले दीए बहाइ।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1369)

Kabir, shave the mother of that guru, who does not take away one's doubt. He himself is drowning in the four Vedas; he drowns his disciples as well.

- Not by a blind *Guru*.

अंधे गुरू ते भरमु न जाई।। मूलु छोडि लागे दूजै भाई।।
बिखु का माता बिखु माहि समाई।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 232)

Those whose guru is spiritually blind – their doubts are not dispelled. Abandoning the Source of all, they have become attached to the love of duality. Infected with poison, they are immersed in poison.

Where is *Bhram* removed?

- In *Sunn-Samadhi* सुन्न समाधि, *Sahaj Avastha* सहज अवस्था and Still Posture (*Sthira Asana* स्थिर आसन).

भ्रम भै मोह न माइआ जाल।। सुंन समाधि प्रभू किरपाल।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 889)

They are not touched by doubt, fear, attachment or the traps of Maya. They enter the deepest state of Samadhi, through the kind mercy of God.

सहसा तोड़े भरमु चुकाए।। सहजे सिफती धणखु चड़ाए।।
गुर कै सबदि मरै मनु मारे सुंदरि जोगाधारी जीउ।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 993)

Tear down scepticism and dispel your doubt; with your intuition, draw the bow of the Praise of the Lord. Through the Guru's Word (Shabd), conquer and subdue your mind; take the support of Yoga – Union with the beautiful Lord.

निहचल आसणु मिटी चिंत नाही डोलेत।।
भरमु भुलावा मिटि गइआ प्रभ पेखत नेत।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 810)

His position is unmoving and eternal, his anxiety is ended, and he wavers no more. His doubts and misgivings are dispelled, and he sees God everywhere.

कहि कबीर मन सरसी काज।। सहज समानो त भरम भाज।।

-- आदि ग्रन्थ (बसंत भगत कबीर, पृ० 1195)

Says Kabir, O mortal, your tasks will be accomplished, when you merge in the Celestial Lord; let your doubts run away.

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28

CASTES-CREEDS (*Jaati-Paati* जाति–पांति) & THE TRUE MUSLIM (*Saccha Musalman* सच्चा मुसलमान)

Jaati-Paati – Castes-Creeds

The discrimination on account of the 'high' and the 'low' is present all over the world, but nowhere as much as in India. In the earlier times, there was no bondage of *Jaati-Paati* within the Hindus, but in the past few centuries, due to the disappearance of the essential knowledge and the strengthening of the Brahminical doctrine, belief in the birth-based *Jaati-Paati* has become the norm. Earlier on, this distinction was based on the profession and not on birth. Depending upon what profession one took up, he was considered accordingly. The Brahmins were the learned ones; the armed warriors were the Kshatriyas; the businessmen were the Vaishyas, and those doing employment and service were the Shudras. In the 'Gita', the Lord has said,

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ।।

-- श्रीमद्भगवद्गीता (4:13)

The four categories of occupations were created by me according to people's qualities and activities. Although I am the creator of this system, know me to be the non-doer and eternal.

Gurbani proscribes the bondage of *Jaati-Paati*. In reality, those whose minds are dirty, those who are contemptible, whose minds are filthy, and who are in love with *Maya*, they consider *Maya* to be all-in-all, and forget the Lord. They are the ones, who are low-down. Those, who have no earnings of *Naam*, no devotion to the Lord, and who have

not met the *Satguru* and obtained self-knowledge, they are the *Sakat*s (wicked ones) or *Manmukh* and of the lowest of low castes.

बिनु नावै सभ नीच जाति है बिसटा का कीड़ा होइ।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 426)

Without the Name, all are low class, like maggots in manure.

It is futile to possess pride on account of the birth-caste. Who is the most superior and holy? One in whose heart, the Lord resides. One of a high *Jaati* (caste) is the one who possesses true devotion and the support of *Naam*, who has the earnings of *Naam* or *Shabd*. By doing the *Sumiran* (remembrance) of *Naam*, even the low caste one becomes one of high *Jaati*.

नीच जाति हरि जपतिआ उतम पदवी पाइ।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 733)

When someone of low social class chants the Lord's Name, he obtains the state of highest dignity.

The true Brahmin is one who has realised *Brahm*, and erased the 'I'-ness or ego and lives in accordance with the *Satguru*'s *Bhana* (Will).

ब्रहमु बिंदहि ते ब्राहमणा जे चलहि सतिगुर भाइ।।
जिन कै हिरदै हरि वसै हउमै रोगु गवाइ।।

-- आदि ग्रन्थ (बिलावल की वार म० 3, पृ० 850)

He alone knows God, and he alone is a Brahmin, who walks in harmony with the Will of the True Guru. One whose heart is filled with the Lord, is freed of egotism and disease.

The relationship of *Jaati-Paati* is with the body alone; it does neither contune upon its demise, nor does anyone beyond enquire about it. The *Jaati* in the beyond is determined in accordance with our *karma*s. There, other than *Naam*, no other *Jaati* is accepted.

अगै जाति न पुछीऐ करणी सबदु है सारु।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1094)

Hereafter, no one is questioned about social status; excellent and sublime is the practice of the Word (Shabd).

एकम एकंकारु निराला।। अमरु अजोनी जाति न जाला।।

-- आदि ग्रन्थ (बिलावल म० 1, पृ० 838)

The First Day: The One Universal Creator is unique, immortal, unborn, beyond social class or involvement.

In reality, what is the *Jaati* of the soul? The same as that of its Lord, of which it is but a speck. All these *Jaati-Paati*s have been built upon the societal plank and made by man himself.

हिंदू तुरक कोऊ, राफिजी इमाम साफी;
मानस की जाति, सबै एकै पहचानबो।।

-- दसम ग्रन्थ (अकाल उस्तत 15:85)

Someone is Hindu and someone a Muslim, then someone is Shia, and someone Sunni, but all the human beings, as a species, are recognised as being of one and the same caste. (SriDasam.org p.19)

The caste of the devotees of the Lord is the same as that of their deity, the Supreme Father Lord, because he remains immersed in them within, united with them. Hence, the superiormost *Jaati* is that of the devotees and *Gurumukh*s.

संत जना की जाति हरि सुआमी तुम्ह ठाकुर हम सांगी।।

-- आदि ग्रन्थ (धनासरी म० 4, पृ० 667)

God, the Lord and Master, is the caste and social status of His humble Sants. You are the Lord and Master; I am just Your puppet.

How may the delusion of *Jaati-Paati* be dispelled?

- By praising the Lord's qualities and His devotion.
- By *Satsang* and *Satguru*.
- By the earnings of *Naam*, whereby all *Jaati-Paati* is terminated.

लालै आपणी जाति गवाई।। तनु मनु अरपे सतिगुर सरणाई।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 362)

The Lord's slave sets aside his own social status. He dedicates his mind and body to the True Guru, and seeks His Sanctuary.

All are the children of the One Lord; then who is considered high and who is low? At the feet of the *Guru*, all are high and high alone.

Within the mother's womb, there is no high-low *Jaati*; all are the children of the Lord of the Cosmos. After the

demise of the body, no *Jaati* remains. The Lord also has no *Jaati-Paati*.

Jaati-Paati, in reality, is in accordance with one's karmas, which is our own creation. Upon birth, whichever *Jaati*'s profession we adopt, we belong to it.

The *Sakat* (wicked person) has no comprehension of what high *Jaati* is; for this, knowledge is required, which is found in *Satsang*.

The *Sant*s and *Mahatma*s do neither make any *Jaati-Paati*s, nor demolish old *Jaati-Paati*s. Their concern is merely to redeem the *jiva*. May one belong to any *Jaati-Paati*; by remaining in it, one can realise the soul and the Oversoul. Every *Jaati* person has the full right to merge in the Lord by meditating upon Him. When he attains merger with the Lord, he will automatically realise that his *Jaati* is the same as that of the Lord, and shall obtain release from the bondage of body and mind.

Prarthna प्रार्थना - Prayer.

अंधुला नीच जाति परदेसी खिनु आवै तिलु जावै।।
ता की संगति नानकु रहदा किउ करि मूड़ा पावै।।

-- आदि ग्रन्थ (सूही म० 1, पृ० 731)

The blind, low class wandering soul, comes for a moment, and departs in an instant. In its company, Nanak dwells; how can the fool attain the Lord?

मेरी जाति कमीनी पांति कमीनी ओछा जनमु हमारा।।
तुम सरनागति राजा राम चंद कहि रविदास चमारा।।

-- आदि ग्रन्थ (सोरठ भगत रविदास, पृ० 659)

My social status is low, my ancestry is low, and my life is wretched. I have come to Your Sanctuary, O Luminous Lord, my King; so says Ravidas, the shoemaker.

Who is the Superiormost and Holiest of all?

- One in whom, the Lord resides.

ब्राहमणु खत्री सूद वैस चारि वरन चारि आस्रम हहि जो हरि धिआवै सो परधानु।।
जिउ चंदन निकटि वसै हिरडु बपुड़ा तिउ सतसंगति मिलि पतित परवाणु।।

-- आदि ग्रन्थ (गौंड म० 4, पृ० 861)

There are four castes: Brahmin, Kshatriya, Shudra and Vaishya, and there are four stages of life. One who meditates on the Lord, is the most distinguished and renowned. The poor castor oil plant, growing near the sandalwood tree, becomes fragrant; in the same way, the sinner, associating with the Sants, becomes acceptable and approved.

Which is the high *Jaati*?

भगति रते से ऊतमा जति पति सबदे होइ।।
बिनु नावै सभ नीच जाति है बिसटा का कीड़ा होइ।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 426)

Those who are imbued with devotional worship are the most exalted. Their social standing and honour come from the Word (Shabd). Without the Name, all are low class, like maggots in manure.

जाति अजाति नामु जिन धिआइआ तिन परम पदारथु पाइआ।।
जपि हरि हरि जपि हरि हरि नामु मेरै मनि भाइआ।।

-- आदि ग्रन्थ (वडहंस म० 4, पृ० 574)

Whether of high or low social status, one who meditates on the Naam obtains the supreme treasure. Chanting the Name of the Lord, Hari, Hari, chanting the Name of the Lord, Hari, Hari, is pleasing to my mind.

नीच जाति हरि जपतिआ उतम पदवी पाइ।।
पूछहु बिदर दासी सुतै किसनु उतरिआ घरि जिसु जाइ।।
रविदासु चमारु उसतति करे हरि कीरति निमख इक गाइ।।
पतित जाति उतमु भइआ चारि वरन पए पगि आइ।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 733)

Go and ask Vidur, the son of a maid; Krishna himself stayed in his house. Listen, O humble Siblings of Destiny, to the Unspoken Speech of the Lord; it removes all anxiety, pain and hunger.

Ravidas, the leather-worker, praised the Lord, and sang the Kirtan of His Praises each and every instant. Although he was of low social status, he was exalted and elevated, and people of all four castes came and bowed at his feet.

कलजुगि नामु प्रधानु पदारथु भगत जना उधरे।।
नामा जैदेउ कबीरु त्रिलोचनु सभि दोख गए चमरे।।

-- आदि ग्रन्थ (मारू म० 4, पृ० 995)

In this Dark Age of Kali yuga, Naam is the supreme wealth; it saves the humble devotees. All the faults of Naamdev, Jaidev, Kabir, Trilochan and Ravidas the leatherworker were overlooked.

रे चित चेति चेत अचेत।। काहे न बालमीकहि देख।।
किसु जाति ते किह पदहि अमरिओ राम भगति बिसेख।।

-- आदि ग्रन्थ (केदारा भगत रविदास, पृ० 1124)

Be conscious, be conscious, be conscious, O my unconscious mind. Why do you not look at Valmiki? From such a low social status, what a high status he obtained! Devotional worship to the Lord is sublime!

नामा जैदेउ क्मबीरु त्रिलोचनु अउजाति रविदासु चमिआरु चमईआ।।
जो जो मिलै साधू जन संगति धनु धंना जटु सैणु मिलिआ हरि दईआ।।

-- आदि ग्रन्थ (बिलावल म० 4, पृ० 835)

Naamdev, Jaidev, Kabir, Trilochan and Ravidas the low-caste leather-worker, blessed Dhanna and Sain; all those who joined the humble Sadh Sangat, met the Merciful Lord.

मेरी जाति कुट बांढला ढोर ढोवंता नितहि बानारसी आस पासा।।
अब बिप्र परधान तिहि करहि डंडउति तेरे नाम सरणाइ रविदासु दासा।।

-- आदि ग्रन्थ (मलार भगत रविदास, पृ० 1293)

It is my occupation to prepare and cut leather; each day, I carry the carcasses out of the city. Now, the important Brahmins of the city bow down before me; Ravidas, Your slave, seeks the Sanctuary of Your Name.

नामदेअ प्रीति लगी हरि सेती लोकु छीपा कहै बुलाइ।।
खत्री ब्राहमण पिठि दे छोडे हरि नामदेउ लीआ मुखि लाइ।।
जितने भगत हरि सेवका मुखि अठसठि तीरथ तिन तिलकु कढाइ।।
जनु नानकु तिन कउ अनदिनु परसे जे क्रिपा करे हरि राइ।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 733)

Naamdev loved the Lord; the people called him a fabric dyer. The Lord turned His back on the high-class Kshatriyas and Brahmins, and showed His face to Naamdev. All of the devotees and servants of the Lord have the tilak, the ceremonial mark, applied to their foreheads at the sixty-eight sacred shrines of pilgrimage. Servant Nanak shall touch their feet night and day, if the Lord, the King, grants His grace.

Which is the low *Jaati*?

- In which, there is absence of the earning of *Naam* and the devotion to *Hari* (Lord).

भगति रते से ऊतमा जति पति सबदे होइ।।
बिनु नावै सभ नीच जाति है बिसटा का कीड़ा होइ।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 426)

Those who are imbued with devotional worship, are the most exalted. Their social standing and honour come from the Word (Shabd). Without the Naam, all are low class, like maggots in manure.

खटु करम कुल संजुगतु है हरि भगति हिरदै नाहि।।
चरनारबिंद न कथा भावै सुपच तुलि समानि।।

-- आदि ग्रन्थ (केदारा भगत रविदास, पृ० 1124)

One who performs the six religious rituals and comes from a good family, but who does not have devotion to the Lord in his heart, one who does not appreciate talk of the Lord's Lotus Feet, is just like an outcaste, a pariah.

- The wicked people do not possess any *Jaati-Paati*. They do not obtain the *Darshan* of the Lord and *Guru*.

खोटे पोतै ना पवहि तिन हरि गुर दरसु न होइ।।
खोटे जाति न पति है खोटि न सीझसि कोइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 23)

The counterfeit coins are not put into the Treasury; they do not obtain the Blessed Vision of the Lord-Guru. The false ones have no social status or honour. No one succeeds through falsehood.

Traits of *Jaati-Paati.*

- There is no *Jaati-Paati* on account of birth.

गरभ वास महि कुलु नही जाती।। ब्रहम बिंदु ते सभ उतपाती।।

-- आदि ग्रन्थ (गउड़ी भगत कबीर, पृ० 324)

In the dwelling of the womb, there is no ancestry or social status. All have originated from the Seed of God.

- The *Jaati* of the devotees of the Lord is the same as that of their deity, because they are dear to the Lord.

हरि भगता की जाति पति है भगत हरि कै नामि समाणे राम।।
हरि भगति करहि विचहु आपु गवावहि जिन गुण अवगण पछाणे राम।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 768)

The Lord is the social class and honour of His devotees; the Lord's devotees merge in Naam, the Name of the Lord. They worship the Lord in devotion, and eradicate self-conceit from within themselves; they understand merits and demerits.

संत जना की जाति हरि सुआमी तुम्ह ठाकुर हम सांगी।।
जैसी मति देवहु हरि सुआमी हम तैसे बुलग बुलागी।।

-- आदि ग्रन्थ (धनासरी म० 4, पृ० 667)

God, the Lord and Master is the caste and social status of His humble Sants. You are the Lord and Master; I am just Your puppet. As is the understanding You bless us with, so are the words we speak.

तू दाना तू अबिचलु तूही तू जाति मेरी पाती।।
तू अडोलु कदे डोलहि नाही ता हम कैसी ताती।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 884)

You are wise; You are eternal and unchanging. You are my social class and honour. You are unmoving – You never move at all. How can I be worried?

- *Jaati-Paati* of the disciple is the same as that of the *Guru*. By *Guru*'s grace; his *Jaati* becomes same as that of the Lord.

हमरी जाति पाति गुरु सतिगुरु हम वेचिओ सिरु गुर के।।
जन नानक नामु परिओ गुर चेला गुर राखहु लाज जन के।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 731)

The Guru, the True Guru, is my social status and honour; I have sold my head to the Guru. Servant Nanak is called the chela, the disciple of the Guru; O Guru, save the honour of Your servant.

पिता जाति ता होईऐ गुरु तुठा करे पसाउ।।
वडभागी गुरु पाइआ हरि अहिनिसि लगा भाउ।।

-- आदि ग्रन्थ (सिरीराग म० 4, पृ० 82)

The father's status is obtained only if the Guru is pleased and bestows His Favour. By great good fortune, the Guru is found; embrace love for the Lord, day and night.

- The *Gurumukh* takes on superior *Jaati* through *Satsang* and *Satguru*.

सतिगुरु सेवे सु लाला होइ।। ऊतम जाती ऊतमु सोइ।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 363)

One who serves the True Guru, is the Lord's slave. His social status is exalted, and his reputation is exalted.

नामा छीबा कबीरु जुोलाहा पूरे गुर ते गति पाई।।
ब्रहम के बेते सबदु पछाणहि हउमै जाति गवाई।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 67)

Naamdev the printer, and Kabir the weaver, obtained salvation through the Perfect Guru. Those who know God and recognise His Shabd, lose their ego and class consciousness.

- Should one of a 'High Clan' become a *Sewak* (Slave), he is greatly admired.

जाति कुलीनु सेवकु जे होइ।। ता का कहणा कहहु न कोइ।।
विचि सनातीं सेवकु होइ।। नानक पण्हीआ पहिरै सोइ।।

-- आदि ग्रन्थ (मलार म० 1, पृ० 1256)

If someone of high social standing becomes a selfless servant, then his praises cannot be expressed. And if someone from a low social class becomes a selfless servant, O Nanak, he shall wear shoes of honour.

- That 'low' *Jaati* is blessed, which does *Sumiran* of the Lord.

कबीर मेरी जाति कउ सभु को हसनेहारु।।
बलिहारी इस जाति कउ जिह जपिओ सिरजनहारु।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1364)

Says Kabir, everyone laughs at my social class. I am a sacrifice to this social class, in which I chant and meditate on the Creator.

ओहु सभ ते ऊचा सभ ते सूचा जा कै हिरदै वसिआ भगवानु।।
जन नानकु तिस के चरन पखालै जो हरि जनु नीचु जाति सेवकाणु।।

-- आदि ग्रन्थ (गौड म० 4, पृ० 861)

He, within whose heart the Lord abides, is the highest of all, and the purest of all. Slave Nanak washes the feet of the humble servant of the Lord; he may be from a low class family, but he is now the Lord's servant.

Demerits of *Jaati-Paati.*

- *Jaati-Paati* is worthless; it does not go beyond and no one asks for it there. Only the earnings of *Shabd* count.

अगै जाति न पुछीऐ करणी सबदु है सारु।।
होरु कूडु पड़णा कूडु कमावणा बिखिआ नालि पिआरु।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1094)

Hereafter, no one is questioned about social status; excellent and sublime is the practice of the Word (Shabd). Other study is false, and other actions are false; such people are in love with poison.

कबीर दुनीआ के दोखे मूआ चालत कुल की कानि।।
तब कुलु किस का लाजसी जब ले धरहि मसानि।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1373)

Kabir, the mortal dies of his worldly troubles and pain, after worrying about his family. Whose family is dishonored, when he is placed on the funeral pyre?

अगै जाति न जोरु है अगै जीउ नवे।।
जिन की लेखै पति पवै चंगे सेई केइ।।

-- आदि ग्रन्थ (आसा की वार म० 1, पृ० 469)

In the world hereafter, social status and power mean nothing; hereafter, the soul is new. Those few, whose honour is confirmed, are good.

- *Jaat-Paati* does not go into the beyond. Only the fruit of the *karma*s is obtained there.

आगै जाति रूपु न जाइ।। तेहा होवै जेहे करम कमाइ।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 363)

Social status and beauty will not go with you hereafter. As are the deeds done here, so does one become.

जाति जनमु नह पूछीऐ सच घरु लेहु बताइ।।

सा जाति सा पति है जेहे करम कमाइ।।

-- आदि ग्रन्थ (प्रभाती म० 1, पृ० 1330)

God does not ask about social class or birth; you must find your true home. That is your social class and that is your status – the karma of what you have done.

- *Jaati-Paati* is the domain of ego. The delusion of *Jaati-Paati* comes to an end by singing the praise of the Lord, by loving Him and meditating upon *Naam* or *Shabd*.

ना मै जाति न पति है ना मै थेहु न थाउ।।

सबदि भेदि भ्रमु कटिआ गुरि नामु दीआ समझाइ।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 994)

I have no social status or honour; I have no place or home. Pierced through by the Word (Shabd), my doubts have been cut away. The Guru has inspired me to understand Naam, the Name of the Lord.

इन बिधि हरि मिलीऐ वर कामनि धन सोहागु पिआरी।।

जाति बरन कुल सहसा चूका गुरमति सबदि बीचारी।।

-- आदि ग्रन्थ (सारंग म० 1, पृ० 1198)

This is the way to meet your Husband-Lord. Blessed is the soul-bride who is loved by her Husband-Lord. Social class and status, race, ancestry and scepticism are eliminated, following the Guru's Teachings and contemplating the Word (Shabd).

मातर पितर तिआगि कै मनु संतन पाहि बेचाइओ।।
जाति जनम कुल खोईऐ हउ गावउ हरि हरी।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1230)

I have abandoned my mother and father, and sold my mind to the Sants. I have lost my social status, birth-right and ancestry; I sing the Glorious Praises of the Lord, Hari, Hari.

कबीर हरदी पीअरी चूंनां ऊजल भाइ।।
राम सनेही तउ मिलै दोनउ बरन गवाइ।।
कबीर हरदी पीरतनु हरै चून चिहनु न रहाइ।।
बलिहारी इह प्रीति कउ जिह जाति बरनु कुलु जाइ।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1367)

Kabir, tumeric is yellow, and lime is white. You shall meet the Beloved Lord, only when both colors are lost. Kabir, tumeric has lost its yellow colour, and no trace of lime's whiteness remains. I am a sacrifice to this love, by which social class and status, colour and ancestry are taken away.

- Few are those, who dispense with *Varna* and *Jaati*.

ऐसे जन विरले जग अंदरि परखि खजानै पाइआ।।
जाति वरन ते भए अतीता ममता लोभु चुकाइआ।।

-- आदि ग्रन्थ (प्रभाती म० 1, पृ० 1345)

How rare are those humble beings in this world, whom the Lord tests and places in His Treasury. They rise above social status and colour, and rid themselves of possessiveness and greed.

- The Lord is All-Illumination. He has no *Jaati*.

जाति महि जोति जोति महि जाता अकल कला भरपूरि रहिआ।।
तूं सचा साहिबु सिफति सुआल्हिउ जिनि कीती सो पारि पइआ।।

-- आदि ग्रन्थ (आसा की वार म० 1, पृ० 469)

Your Light is in Your creatures, and Your creatures are in Your Light; Your almighty power is pervading everywhere. You are the True Lord and Master; Your Praise is so beautiful. One who sings it, is carried across.

रूपु न रेखिआ जाति न होती तउ अकुलीणि रहतउ सबदु सु सारु।।
गउनु गगनु जब तबहि न होतउ त्रिभवण जोति आपे निरंकारु।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 945)

When there was no form or shape or social class, then the Shabd, in its essence, resided in the unmanifest Lord. When the world and the sky did not even exist, the Light of the Formless Lord filled the three worlds.

अलख अपार अगम अगोचर ना तिसु कालु न करमा।।
जाति अजाति अजोनी सम्भउ ना तिसु भाउ न भरमा।

-- आदि ग्रन्थ (सोरठ म० 1, पृ० 597)

He is unknowable, infinite, unapproachable and imperceptible. He is not subject to death or karma. His caste is casteless; He is unborn, self-illumined, and free of doubt and desire.

Do not be concerned with high *Jaati-Paati*. Wherever that you find your seeking, accept it.

जात नजाति देखि मत भरमहु सुक जनक पगीं लगि धिआवैगो।।
जूठन जूठि पई सिर ऊपरि खिनु मनूआ तिलु न डुलावैगो।।

-- आदि ग्रन्थ (कानड़ा म० 4, पृ० 1309)

Do not be fooled by appearances of high and low social class. Shukdev bowed at the feet of Janak, and meditated. Even though Janak threw his left-overs and garbage on Shukdev's head, his mind did not waver, even for an instant.

Do not pride yourself over the high *Jaati*. Only those, who are connected with *Brahm* are *Brahmins*; those who are the champion-warriors of karmas and charity are Kshatriyas.

जाति का गरबु न करि मूरख गवारा।।
इसु गरब ते चलहि बहुतु विकारा।।

-- आदि ग्रन्थ (भैरउ म० 3, पृ० 1127)

Do not be proud of your social class and status, you ignorant fool! So much sin and corruption comes from this pride.

सो ब्राहमणु ब्रहमु जो बिंदे हरि सेती रंगि राता।।
प्रभु निकटि वसै सभना घट अंतरि गुरमुखि विरलै जाता।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 68)

He alone is a Brahmin, who knows the Lord Brahma, and is attuned to the Love of the Lord. God is close at hand; He dwells deep within the hearts of all. How rare are those who, as Gurumukh, know Him.

कहु रे पंडित बामन कब के होए।। बामन कहि कहि जनमु मत खोए।।
जौ तूं ब्राहमणु ब्रहमणी जाइआ।। तउ आन बाट काहे नही आइआ।।
तुम कत ब्राहमण हम कत सूद।। हम कत लोहू तुम कत दूध।।
कहु कबीर जो ब्रहमु बीचारै।। सो ब्राहमणु कहीअतु है हमारै।।

-- आदि ग्रन्थ (गउड़ी भगत कबीर, पृ० 324)

Tell me, O pundit, O religious scholar: since when have you been a Brahmin? Don't waste your life by continually claiming to be a Brahmin. If you are indeed a Brahmin, born of a Brahmin mother, then why didn't you come by some other way? How is it that you are a Brahmin, and I am of a low social status? How is it that I am formed of blood, and you are made of milk? Says Kabir, one who contemplates God, is said to be a Brahmin among us.

ब्रहमु बिंदहि ते ब्राहमणा जे चलहि सतिगुर भाइ।।
जिन कै हिरदै हरि वसै हउमै रोगु गवाइ।।
गुण रवहि गुण संग्रहहि जोती जोति मिलाइ।।
इसु जुग महि विरले ब्राहमण ब्रहमु बिंदहि चितु लाइ।।

-- आदि ग्रन्थ (बिलावल म० 3, पृ० 850)

He alone knows God, and he alone is a Brahmin, who walks in harmony with the Will of the True Guru. One whose heart is filled with the Lord, is freed of egotism and disease. He chants the Lord's Praises, gathers virtue, and his light merges into the Light. How rare are those Brahmins who, in this age, come to know God, by lovingly focusing their consciousness on Him.

Nanak is the Companion of those of 'lowly' *Jaati.*

नीचा अंदरि नीच जाति नीची हू अति नीचु।।
नानकु तिन कै संगि साथि वडिआ सिउ किआ रीस।।
जिथै नीच समालीअनि तिथै नदरि तेरी बखसीस।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 15)

Nanak seeks the company of the lowest of the low class, the very lowest of the low. Why should he try to compete with the great?

In that place where the lowly are cared for – there, the Blessings of Your Glance of grace rain down.

Miscellaneous.

सुआन सत्रु अजातु सभ ते क्रिस्न लावै हेतु।।
लोगु बपुरा किआ सराहै तीनि लोक प्रवेस।।

-- आदि ग्रन्थ (केदारा भगत रविदास, पृ० 1124)

The enemy of dogs, the lowest of all, was lovingly embraced by Krishna. See how the poor people praise him! His praise extends throughout the three worlds.

घर दर फिरि थाकी बहुतेरे।। जाति असंख अंत नही मेरे।।
केते मात पिता सुत धीआ।। केते गुर चेले फुनि हूआ।।
काचे गुर ते मुकति न हूआ।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 932)

Wandering to countless doorsteps and homes, I have grown weary. My incarnations are countless, without limit. I have had so many mothers and fathers, sons and daughters. I have had so many gurus and disciples. Through a false guru, liberation is not found.

प्रथमे तेरी नीकी जाति।। दुतीआ तेरी मनीऐ पांति।।
त्रितीआ तेरा सुंदर थानु।। बिगड़ रूपु मन महि अभिमानु।।
सोहनी सरूपि सुजाणि बिचखनि।। अति गरबै मोहि फाकी तूं।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 374)

First, your social status is high. Second, you are honoured in society. Third, your home is beautiful. But you are so ugly, with self-conceit in your mind. O beautiful, attractive, wise and clever woman: you have been trapped by your pride and attachment.

Saccha Musalman – True Muslim

There is a journal called '*Payambar*' being published by the Baha'is in Delhi, whose editor is a scholarly Muslim brother. Its March 1941 issue contains this *ayat* from the 'Sura-e-Bakr' of the Holy Quran, along with its translation. It contains the praise of the true Musalman (Muslim) or '*Momin*':

व अल्लज़ीना यौमनून बिम आ उनज़ल अलैका व मेआ
उनज़ल मनैक बलक व बिलआख़रत हम यौकनून।

A Momin and Muttaqi (God-fearer) is one who believes that, which has descended upon the Rasool (prophet), and all that descended before him and upon the Rasool to follow.

It is clear from this that it states that *Kalaam* (Word) has descended before the *Rasool* and later on, upon others as well. However, in common parlance, Musalman or Momin is considered to be one who has full faith upon Prophet Mohammad, knowing him to be the last *Nabi* (chosen prophet) i.e., believe that no other prophet is to come after Hazrat Mohammad, believe Quran Sharif to be God's word, know fully the glory of *Hajj*, *Roza* (fasting) and *Zakat* (charity) and read the *Namaz* (prayer, in accordance with Shari'at) regularly.

Gurbani is the same for all the four *Varna*s (classes), and its teaching is for all, worldwide, which includes the Muslims as well. Hence, it speaks of what true *Shari'at* and being Muslim is.

Who is a True Muslim?

The true Muslim is:

- One who remains in the *Raza* or *Bhana* (Will) of the Lord, destroys his ego, liberates from the delusion of living and dying, and remains firm in the consequence and faith.
- One who knows *Allah*, who is neither male or female, is omnipresent in all bodies, whose radiance exists in the heart (*Third Eye*).
- One who constantly examines his heart (mind) and takes the outer world to be ephemeral and remain in the constant remembrance of the Lord.
- One whose heart is soft as wax and the mind unsullied so that the poisonous wind of the world does not reach him.

Gurbani also states that the true *Shari'at* is that by which one is redeemed. It decides as below:

- One whose masjid is grace, *musallah* (prayer-mat) is truthfulness, and lawful right is the Quran, *sunnat* (prescibed way of life) is honour and *roza* (fasting) is humility and satisfaction. Which are the five *Namaz*es? Those, whose description is provided in Gurbani:

 पंच सबद धुनिकार धुनि तह बाजै सबदु नीसाणु।।

 -- आदि ग्रन्थ (मलार की वार म० 1, पृ० 1291)

 The Panch Shabd, the Five Primal Sounds, resonate and resound within; the insignia of the Shabd is revealed there, vibrating gloriously.

- The Muslim Walis (saints) such as Khwaja Hafiz, Hazrat Shams-i-Tabriz etc. have also openly described these sounds (see Part I-A, Ch. 4: *Shabd*) in their *kalaam*s (writings). One should meditate upon these. Or, as has been described elsewhere, do the five *Namaz*es as below: 1. *Sach* (Truth) 2. *Halal* (legitimacy), 3. *Khair-Khudaai* (virtuous deity), 4. *Neeyat-Raas* (agreeable intention) and 5. *Sifat-Salaah* (proper praise).
- To tread upon such *Shari'at* is very difficult indeed. What good is the *Shari'at*, if it does not lead to abandoning untruth and finding Truth and Essential Knowledge? Abandonment of the ego is also stated to be essential. Until all these qualities are inhered, one cannot go to *Bahisht* (heaven).
- To not get unduly entangled in outer tastes. Take the right of other animals to be akin to pigs, and not touch flesh.
- *Allah* is One. He is within a Hindu, Muslim, Sikh, Christian, Jew and all ther rest, and is common to all. He is '*Rabb-ul-Aalameen*' (Lord of the Creation), not just '*Rabb-ul-Musalmeen*'. Hence, one should possess love for all beings. One should not imagine Him. This heart itself is the *Ka'aba*, the House of *Khuda*.

The finger-chanting of *Shabd* and the *Tasbih* (rosary) of *Raza* (Lord's Will) is pleasing to the Lord.

- The body is the *Masjid*, in which the mind is the *Maulana*. Our true *Khuda* is *Nirankar* (the Unsullied One). the endless Ocean, of which, we are but a drop. If the heart does not possess Truth and contentment, instead, there is deceit and violence, then all rozas and *Hajj-Ka'aba*s are worthless.
- Search for the Lord, not on the outside, but within yourself. The union with the Lord and happiness is with the inner *Namaz*, and not with outer ups and downs. The *Khuda* is not present just in the *Ka'aba*, but is omnipresent. The human heart itself is the true *Ka'aba*, where there is the effulgence of *Khuda*. Maulvi Rumi says,

काअबा बुंगाहे–ख़लीले आज़र अस्त,
दिल गुज़रगाहे–जलीले–अकबर अस्त।

-- मौलाना रूमी

Ka'aba is but the idol-temple of Khaleel (Hazrat Ibrahim) but the heart is the place for the presence of the Supreme Lord.

What are the True *Musalman* and the True *Shari'at*?

मिहर मसीति सिदकु मुसला हकु हलालु कुराणु।।
सरम सुंनति सीलु रोजा होहु मुसलमाणु।।
करणी काबा सचु पीरु कलमा करम निवाज।।
तसबी सा तिसु भावसी नानक रखै लाज।।

-- आदि ग्रन्थ (माझ की वार म० 1, पृ० 140)

Let mercy be your mosque, faith your prayer-mat, and honest living your Quran. Make modesty your circumcision, and good conduct your fast. In this way, you shall be a true Muslim. Let good conduct be your Ka'aba, Truth your spiritual guide, and the karma of good deeds your prayer and chant. Let your rosary be that which is pleasing to His Will. O Nanak, God shall preserve your honour.

पंजि निवाजा वखत पंजि पंजा पंजे नाउ।।
पहिला सचु हलाल दुइ तीजा खैर खुदाइ।।
चउथी नीअति रासि मनु पंजवी सिफति सनाइ।।
करणी कलमा आखि कै ता मुसलमाणु सदाइ।।
नानक जेते कूड़िआर कूड़ै कूड़ी पाइ।।
मुसलमाणु कहावणु मुसकलु जा होइ ता मुसलमाणु कहावै।।
अवलि अउलि दीनु करि मिठा मसकल माना मालु मुसावै।।
होइ मुसलिमु दीन मुहाणै मरण जीवण का भरमु चुकावै।।
रब की रजाइ मंने सिर उपरि करता मंने आपु गवावै।।
तउ नानक सरब जीआ मिहरमति होइ त मुसलमाणु कहावै।।

-- आदि ग्रन्थ (माझ की वार म० 1, पृ० 141)

There are five prayers and five times of day for prayer; the five have five names. Let the first be truthfulness, the second honest living, and the third charity in the Name of God. Let the fourth be good will to all, and the fifth the praise of the Lord. Repeat the prayer of good deeds, and then, you may call yourself a Muslim. O Nanak, the false obtain falsehood, and only falsehood. It is difficult to be called a Muslim; if one is truly a Muslim, then he may be called one. First, let him savour the religion of the Prophet as sweet; then, let his pride of his possessions be scraped away. Becoming a true Muslim, a disciple of the faith of Mohammad, let him put aside the delusion of death and life. As he submits to God's Will, and surrenders to the Creator, he is rid of selfishness and conceit. And when, O Nanak, he is merciful to all beings, only then shall he be called a Muslim.

मुसलमाना सिफति सरीअति पड़ि पड़ि करहि बीचारु।।
बंदे से जि पवहि विचि बंदी वेखण कउ दीदारु।।

-- आदि ग्रन्थ (आसा की वार म० 1, पृ० 465)

The Muslims praise the Islamic law; they read and reflect upon it. The Lord's bound servants are those who bind themselves to see the Lord's Vision.

मुसलमाणु मोम दिलि होवै।। अंतर की मलु दिल ते धोवै।।
दुनीआ रंग न आवै नेड़ै जिउ कुसम पाटु घिउ पाकु हरा।।

-- आदि ग्रन्थ (मारू म० 5, पृ० 1084)

To be Muslim is to be kind-hearted, and wash away pollution from within the heart. He does not even approach worldly pleasures; he is pure, like flowers, silk, ghee and the deer-skin.

देही महजिदि मनु मउलाना सहज निवाज गुजारै।।
बीबी कउला सउ काइनु तेरा निरंकार आकारै।।

-- आदि ग्रन्थ (भैरउ भगत नामदेव, पृ० 1167)

The human body is the mosque, and the mind is the priest, who peacefully leads the prayer. You are married to Maya, O Formless Lord, and so You have taken form.

रोजा धरै निवाज गुजारै कलमा भिसति न होई।।
सतरि काबा घट ही भीतरि जे करि जानै कोई।।

-- आदि ग्रन्थ (आसा भगत कबीर, पृ० 480)

Keeping your fasts, reciting your prayers, and reading the Kalma, the Islamic creed, shall not take you to paradise. The Temple of Mecca is hidden within your mind, if you only knew it.

अलह अगम खुदाई बंदे।। छोडि खिआल दुनीआ के धंधे।।
होइ पै खाक फकीर मुसाफरु इहु दरवेसु कबूलु दरा।।
सचु निवाज यकीन मुसला ।। मनसा मारि निवारिहु आसा।।
देह मसीति मनु मउलाणा कलम खुदाई पाकु खरा।।

-- आदि ग्रन्थ (मारू म० 5, पृ० 1083)

O slave of the inaccessible Lord God Allah, forsake thoughts of worldly entanglements. Become the dust of the feet of the humble faquirs, and consider yourself a traveler on this journey. O saintly dervish, you shall be approved in the Court of the Lord. Let Truth be your prayer, and faith your prayer-mat. Subdue your desires, and overcome your hopes. Let your body be the mosque, and your mind the priest. Let true purity be God's Word for you.

Allah resides within the Heart; search for Him there.

दखन देसि हरी का बासा पछिमि अलह मुकामा।।
दिल महि खोजि दिलै दिलि खोजहु एही ठउर मुकामा।।

-- आदि ग्रन्थ (प्रभाती भगत कबीर, पृ० 1349)

The God of the Hindus lives in the southern lands, and the God of the Muslims lives in the west. So search in your heart – look

deep into your heart of hearts; this is the home and the place where God lives.

कबीर मुलां मुनारे किआ चढहि सांई न बहरा होइ।।
जा कारनि तूं बांग देहि दिल ही भीतरि जोइ।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1374)

Says Kabir, O Mullah, why do you climb to the top of the minaret? The Lord is not hard of hearing. Look within your own heart for the One for whose sake you shout your prayers.

कबीर अलह की करि बंदगी जिह सिमरत दुखु जाइ।।
दिल महि सांई परगटै बुझै बलंती नांइ।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1374)

Kabir, worship the Lord Allah; meditating in remembrance on Him, troubles and pains depart. The Lord shall be revealed within your own heart, and the burning fire within shall be extinguished by His Name.

बंदे खोजु दिल हर रोज ना फिरु परेसानी माहि।।
इह जु दुनीआ सिहरु मेला दसतगीरी नाहि।।
असमान म्याने लहंग दरीआ गुसल करदन बूद।।
करि फकरु दाइम लाइ चसमे जह तहा मउजूदु।।

-- आदि ग्रन्थ (तिलंग भगत कबीर, पृ० 727)

O human being, search your own heart every day, and do not wander around in confusion. This world is just a magic-show; no one will be holding your hand. Through the Tenth Door, the stream of Nectar flows; take your bath in this. Serve the Lord forever; use your eyes, and see Him ever-present everywhere.

Going for *Hajj* and reading *Namaz* is worthless, if there no contentment in the Heart; instead, it is filled with deceit.

सेख सबूरी बाहरा किआ हज काबे जाइ।।
कबीर जा की दिल साबति नही ता कउ कहां खुदाइ।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1374)

Why does the Sheikh bother to go on pilgrimage to Mecca, if he is not content with himself? Kabir, one whose heart is not healthy and whole – how can he attain his Lord?

कहा उडीसे मजनु कीआ किआ मसीति सिरु नांएं।।
दिल महि कपटु निवाज गुजारै किआ हज काबै जांएं।।

-- आदि ग्रन्थ (प्रभाती भगत कबीर, पृ० 1349)

What is the use of bathing at Orissa? Why do the Muslims bow their heads in the mosque? If someone has deception in his heart, what good is it for him to utter prayers? And what good is it for him to go on pilgrimage to Mecca?

रोजा धरै मनावै अलहु सुआदति जीअ संघारै।।
आपा देखि अवर नही देखै काहे कउ झख मारै।।

-- आदि ग्रन्थ (आसा भगत कबीर, पृ० 483)

You keep your fasts to please Allah, while you murder other beings for pleasure. You look after your own interests, and so not see the interests of others. What good is your word?

The Head that does not bow before the Lord, is worthy of being cut or burnt.

उठु फरीदा उजू साजि सुबह निवाज गुजारि।।
जो सिरु सांई ना निवै सो सिरु कपि उतारि।।
जो सिरु साई ना निवै सो सिरु कीजै कांइ।।
कुंने हेठि जलाईऐ बालण संदै थाइ।।

-- आदि ग्रन्थ (सलोक सेख फरीद, पृ० 1381)

Rise up, O Farid, and cleanse yourself; chant your morning prayer. The head which does not bow to the Lord – chop off and remove that head. That head which does not bow to the Lord – what is to be done with that head? Put it in the fireplace, instead of firewood.

How might one reach *Bahisht* (*Swarg*)?

खसमु पछानि तरस करि जीअ महि मारि मणी करि फीकी।।
आपु जनाइ अवर कउ जानै तब होइ भिसत सरीकी।।

-- आदि ग्रन्थ (आसा भगत कबीर, पृ० 480)

Recognise Your Lord and Master, and fear Him within your heart; conquer your egotism, and make it worthless. As you see

yourself, see others as well; only then will you become a partner in heaven.

गली भिसति न जाईऐ छुटै सचु कमाइ।।
मारण पाहि हराम महि होइ हलालु न जाइ।।

-- आदि ग्रन्थ (माझ की वार म० 1, पृ० 141)

By mere talk, people do not earn passage to Heaven. Salvation comes only from the practice of Truth. By adding spices to forbidden foods, they are not made acceptable.

The same Lord *Allah* resides within both the Hindu and Muslim.

साचु कतेब बखानै अलहु नारि पुरखु नही कोई।।
पढे गुने नाही कछु बउरे जउ दिल महि खबरि न होई।।
अलहु गैबु सगल घट भीतरि हिरदै लेहु बिचारी।।
हिंदू तुरक दुहूं महि एकै कहै कबीर पुकारी।।

-- आदि ग्रन्थ (आसा भगत कबीर, पृ० 483)

Your holy scriptures say that Allah is True, and that he is neither male nor female. But you gain nothing by reading and studying, O mad-man, if you do not gain the understanding in your heart. Allah is hidden in every heart; reflect upon this in your mind. The One Lord is within both Hindu and Muslim; Kabir proclaims this out loud.

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LIQUOR (*Sharaab* शराब) & SLEEP (*Nidra* निद्रा)

Sharaab – Liquor

In Gurbani, the imbibing of *Sharaab* शराब or alcoholic beverage and other intoxicants such as cannabis, hashish, etc. is proscribed. One is stopped from the usage of things that take us away from the *Satguru*. By becoming intoxicated, insentient and unconscious, a person becomes inert and remains in suffering. *Sharaab* is the mother of all sins. By drinking *Sharaab*, one acquires, alongside, the habit of easing flesh and the mind, becoming engrossed in sense-perversities, indulges in mind-pleasing merrymaking, and is separated from the Lord. He no longer has the cognition of who is his own and who isn't.

In Gurbani, the commandment is to imbibe the true and real *Sharaab* of 'Truth' or '*Naam*', whose intoxication never wears off. The remaining inebriations wear off – from morning to evening and evening to morning, but that of '*Naam*' never wears off.

नाम खुमारी नानका, चढ़ी रहे दिन रात।
नशा भंग–शराब का उतर जात परभात।।

-- जनम साखी गुरु नानक

The intoxication of Naam lasts day and night, while that of cannabis and liquor wear of by the dawn. (Janam Sakhi of Guru Nanak)

For those, who are truly the practitioners, this *Sharaab* is that of '*Sahaj Dhun*', which can be explored and acquired from the *Satguru* alone. It is present in all bodies and can

be found in the *Sushumna* vein. This is the great inebriating liquor, and all the remaining liquors are insipid. This true inebriation can be acquired by becoming *Gurumukh*. Every religious scripture has proscribed the use of *Sharaab*. Hence, the lovers of the Lord have called the *'Tipplers'* of this true and real spiritual liquor, *Sharaab*, '*Saqi*' or '*Kalal*', and the *Court of the Guru*, '*Maikhana*' (the place where true *Sharaab* can be found). Whereas the worldly intoxicants corrupt the mind, the true intoxication illuminates within. A Sufi poet refers to his *Murshid*, thus:

अल्ला, अल्ला, लुत्फ़ क्या साक़ी के मैख़ाने में है।
जल्वागर राज़े–दो आलम उसके पैमाने में है।

Allah, Allah, What a miracle exists in your Tavern! The secrets of both the worlds are reflected in His cup.

And, alongside, this Divine intoxication has the property that, destroying duality, colours the tippler in the dark colour of unity.

किस गज़ब की साकीया तूं ने पिला दी है शराब।
सारे मैख़ाने में तू ही तू नज़र आया मुझे।।

By which miracle have you poured me the Nectarous drink? In the entire Tavern, I perceived You alone.

This kind of spiritual *Sharaab* comes down from primordial times. It is the material of *Akaal Purush*, *Sat Purush* Himself. Khwaja Hafiz says,

बिनोश बादा किह् क़स्सामे–सनअ–ए–क़िस्मत करद्,
दर आफ़रीनश अज़ अनवाए नोशदार ओ नीस्त।

-- दीवाने-हाफ़िज़

Dear gentleman! quaff of the cup, which bestows multi-hued, wandrous intoxication, that was made by the Lord, while making the creation.

Hafiz further says,

दीवाना बाश ता ग़मे–तू दीगरां खुरंद,
आ रां किह् अक़्ल बेश ग़मे–रोज़गार बेश।

The more the intellect would be, that much more worries would also remain. By this liquor, by the fickle intellect getting destroyed, become free, so that others would worry about you.

मा दर पियाले अक़्से–रुखे–यार दीदेइम।
अय बीख़बर ज़ि लज़्ज़ते–शरबे मुदामे मा।।

O foolish and wicked person! What do you know that in this cup of Sharaab, only the radiant face of the Satguru is perceived always. It is an unending intoxication.

Those, who have, by finding the *Satguru*, received this intoxication, are blessed indeed.

Demerits of drinking outer *Sharaab.*

काइआ लाहणि आपु मदु मजलस त्रिसना धातु।।
मनसा कटोरी कूड़ि भरी पीलाए जमकालु।।
इतु मदि पीतै नानका बहुते खटीअहि बिकार।।

-- आदि ग्रन्थ (बिहागड़ा की वार म० 1, पृ० 553)

The human body is the vat, self-conceit is the wine, and desire is the company of drinking buddies. The cup of the mind's longing is overflowing with falsehood, and the Messenger of Death is the cup-bearer. Drinking in this wine, O Nanak, one takes on countless sins and corruptions.

माणसु भरिआ आणिआ माणसु भरिआ आइ।।
जितु पीतै मति दूरि होइ बरलु पवै विचि आइ।।
आपणा पराइआ न पछाणई खसमहु धके खाइ।।
जितु पीतै खसमु विसरै दरगह मिलै सजाइ।।

-- आदि ग्रन्थ (बिहागड़ा की वार म० 1, पृ० 554)

One person brings a full bottle, and another fills his cup. Drinking the wine, his intelligence departs, and madness enters his mind; he cannot distinguish between his own and others, and he is struck down by his Lord and Master. Drinking it, he forgets his Lord and Master, and he is punished in the Court of the Lord.

कबीर भांग माछुली सुरा पानि जो जो प्रानी खांहि।।
तीरथ बरत नेम कीए ते सभै रसातलि जांहि।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1377)

Kabir, those mortals who consume marijuana, fish and wine – no matter what pilgrimages, fasts and rituals they follow, they will all go to hell.

कलि कलवाली कामु मदु मनूआ पीवणहारु।।
क्रोध कटोरी मोहि भरी पीलावा अहंकारु।।

-- आदि ग्रन्थ (बिहागड़ा की वार म० 1, पृ० 553)

The Dark Age of Kali yuga is the vessel, filled with the wine of sexual desire; the mind is the drunkard. Anger is the cup, filled with emotional attachment, and egotism is the server.

The Real *Sharaab* and the means of finding It.

जितु पीतै खसमु विसरै दरगह मिलै सजाइ।।
झूठा मदु मूलि न पीचई जे का पारि वसाइ।।
नानक नदरी सचु मदु पाईऐ सतिगुरु मिलै जिसु आइ।।

-- आदि ग्रन्थ (बिहागड़ा की वार म० 1, पृ० 554)

Drinking it, he forgets his Lord and Master, and he is punished in the Court of the Lord. Do not drink the false wine at all, if it is in your power. O Nanak, the True Guru comes and meets the mortal; by His grace, one obtains the True Wine.

दुरमति मदु जो पीवते बिखली पति कमली।।
राम रसाइणि जो रते नानक सच अमली।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 399)

Those fools, who drink in the wine of evil-mindedness, become the husbands of prostitutes. But those who are imbued with the sublime essence of the Lord, O Nanak, are intoxicated with the Truth.

कोई है रे संतु सहज सुख अंतरि जा कउ जपु तपु देउ दलाली रे।।
एक बूंद भरि तनु मनु देवउ जो मदु देइ कलाली रे।।

-- आदि ग्रन्थ (रामकली भगत कबीर, पृ० 969)

Is there any Sant, with intuitive peace and poise deep within, unto whom I might offer my meditation and austerities as payment? I dedicate my body and mind to whoever gives me even a drop of this wine from such a vat.

मजलस कूड़े लब की पी पी होइ खुआरु।।
करणी लाहणि सतु गुडु सचु सरा करि सारु।।
गुण मंडे करि सीलु घिउ सरमु मासु आहारु।।
गुरमुखि पाईऐ नानका खाधै जाहि बिकार।।

-- आदि ग्रन्थ (बिहागड़ा की वार म० 1, पृ० 553)

Drinking too much in the company of falsehood and greed, one is ruined. So let good deeds be your distillery, and Truth your molasses; in this way, make the most excellent wine of Truth. Make virtue your bread, good conduct the ghee, and modesty the meat to eat. As Gurumukh, these are obtained, O Nanak; partaking of them, one's sins depart.

Where is the Real *Sharaab*?

भै बिचि भाउ भाइ कोऊ बूझहि हरि रसु पावै भाई।।
जेते घट अंमृतु सभ ही महि भावै तिसहि पीआई।।
नगरी एकै नउ दरवाजे धावतु बरजि रहाई।।
त्रिकुटी छूटै दसवा दरु खूल्है ता मनु खीवा भाई।।
अभै पद पूरि ताप तह नासे कहि कबीर बीचारी।।
उबट चलंते इहु मदु पाइआ जैसे खोंद खुमारी।।

-- आदि ग्रन्थ (केदार भगत कबीर, पृ० 1123)

In the Fear of God, is the Love of God. Only those few who understand His Love obtain the sublime essence of the Lord, O Siblings of Destiny. As many hearts as there are – in all of them, is His Ambrosial Nectar; as He pleases, He causes them to drink it in. There are nine gates to the one city of the body; restrain your mind from escaping through them. When the knot of the three qualities is untied, then the Tenth Gate opens up, and the mind is intoxicated, O Siblings of Destiny. When the mortal fully realises the state of fearless dignity, then his sufferings vanish; so says Kabir after careful deliberation. Turning away from the world, I have obtained this wine, and I am intoxicated with it.

भवन चतुर दस भाठी कीन्ही ब्रहम अगनि तनि जारी रे।।
मुद्रा मदक सहज धुनि लागी सुखमन पोचनहारी रे।।
तीरथ बरत नेम सुचि संजम रवि ससि गहनै देउ रे।।
सुरति पिआल सुधा रसु अंमृतु एहु महा रसु पेउ रे।।
निझर धार चुऐ अति निरमल इह रस मनूआ रातो रे।।
कहि कबीर सगले मद छूछे इहै महा रसु साचो रे।।

-- आदि ग्रन्थ (रामकली भगत कबीर, पृ० 969)

I have made the fourteen worlds the furnace, and I have burnt my body with the fire of God. My mudra – my hand-gesture,

is the pipe; tuning into the celestial sound current within, the Sushumna – the central spinal channel, is my cooling pad. Pilgrimages, fasting, vows, purifications, self-discipline, austerities and breath control through the sun and moon channels – all these I pledge. My focused consciousness is the cup, and the Ambrosial Nectar is the pure juice. I drink in the supreme, sublime essence of this juice. The pure stream constantly trickles forth, and my mind is intoxicated by this sublime essence. Says Kabir, all other wines are trivial and tasteless; this is the only true, sublime essence.

Nidra – Sleep

From a medical standpoint, we can say this about *Nidra* निद्रा or sleep is that a few curtains of the mind become dysfunctional due to either weariness or reduction in blood circulation, to which the nature provides complete rest by means of sleep, by which, the weakness caused by wearinesss is reduced. During sleep, all the muscles of the body become relaxed and in this manner, the blood flow reaches everywhere in the body, thereby expelling the toxic substances, which renders the person strong and fresh for functioning during the day. The need for sleep is only to remove the weariness of the body to prepare to work during the day. We shall not discuss here as to how much time should be provided for sleep, what the causes of insomnia are, and how can sleep be promoted. The intention here is to only consider the spiritual dimension of sleep. The entire world is spending the night-durational life-span being asleep.

संसा इहु संसारु है सुतिआ रैणि विहाइ।।
इकि आपणै भाणै कढि लइअनु आपे लइओनु मिलाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 36)

This world is an illusion; people pass their life-nights sleeping. By the Pleasure of His Will, He lifts some out, and unites them with Himself.

The period of life is priceless and each breath is valuable. We spend the entire day, being engrossed in stomach-related activities, and the night, by sleeping. We were meant to achieve self-knowledge. We do not turn our attention towards that task, and our entire life is rendered waste.

रैणि गवाई सोइ कै दिवसु गवाइआ खाइ।।
हीरे जैसा जनमु है कउडी बदले जाइ।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 156)

The nights are wasted sleeping, and the days are wasted eating. Human life is such a precious jewel, but it is being lost in exchange for a mere shell.

Those people, who remain awake for a while at night, spend the first watch of the night in eating-drinking, wandering about and binging with friends. In the second watch, they sleep soundly, snoring. The third watch is spent in perversions and in the fourth watch one sleeps sweetly, and then it is morning and one becomes busy in their work routine.

पहिला पहरु धंधै गइआ दूजै भरि सोइआ।।
तीजै झाख झखाइआ चउथै भोरु भइआ।।
कद ही चिति न आइओ जिनि जीउ पिंडु दीआ।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 43)

The first watch of the night passes away in worthless affairs, and the second passes in deep sleep. In the third, they babble nonsense, and when the fourth watch comes, the day of death has arrived. The thought of the One who bestows body and soul never enters the mind.

The human life-form is the '*Crown of Life*', the topmost of the species. The remaining species are meant to be in its service.

अवर जोनि तेरी पनिहारी।। इसु धरती महि तेरी सिकदारी।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 374)

Other people may be your water-carriers; in this world, you may be a ruler.

The main objective of this life is self-knowledge and God-realisation.

भई परापति मानुख देहुरीआ।। गोबिंद मिलण की इह तेरी बरीआ।।
अवरि काज तेरै कितै न काम।। मिलु साधसंगति भजु केवल नाम।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 378)

You have been blessed with this human body. This is your chance to meet the Lord of the Universe. Other efforts are of no use to you. Joining the Sadh Sangat, the Company of the Holy, vibrate and meditate on Naam, the Name of the Lord.

Hence, the *Sant*s give full attention to this subject that this life has to be lived successfully. Kabir Sahib says,

कबीर सूता किआ करहि जागु रोइ भै दुख।।
जा का बासा गोर महि सो किउ सोवै सुख।।
कबीर सूता किआ करहि उठि कि न जपहि मुरारि।।
इक दिन सोवनु होइगो लांबे गोड पसारि।।
कबीर सूता किआ करहि बैठा रहु अरु जागु।।
जा के संग ते बीछुरा ता ही के संगि लागु।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1371)

Kabir, What are you doing sleeping? Why don't you wake up and meditate upon the Lord? You will, one day, stretch your ankles and sleep such a sleep that you will never awake. What are you doing sleeping? Stay awake and keep crying in the fear of the Lord. How can a body destined for the grave, sleep peacefully? Wake up and sit consciously, and try to connect with the Lord, from whom you have been abandoned.

Our nights have a prominent place in making or destroying our lives. At night, the thieves steal, the perverse indulge in perversities, the students read, becoming book-ish-worms. The lazy waste time snoring.

Several rare devotees, by spending their nights in the remembrance of the Lord, make their lives successful. In work and business, everyone spends the day. Many work in offices, many at the shops, and many do labour. The night remains for progressing or worsening. Shams-i-Tabriz says,

रूज़ पए कस्ब ओ शब अज़ बहरे–इश्क़, चश्मे बदी ता किह न बीनद तुरा।
ख़ल्क बखुफ़्तंद वले आशिकान, जुमलये–शब क़िस्से कुनान बा ख़ुदा।

-- मौलाना रूमी, दीवाने-शम्स तबरेज़

The day is meant for work and dealings and the night for the Love of the Lord and devotional practice, so that one does not cast an evil eye upon you and you may spend the entire night in communion with the Lord. When the world is fast asleep, the devotees spend the entire night at the Feet of the Lord.

The night is like a jungle, in which, while living in this world, we can accrue all the benefits of the forest-dwellers. It is not necessary to leave one's hearth and home in order to retire to the jungle. The tenth Guru says,

रे मन! ऐसो करि संनिआसा।।

बन से सदन सबै कर समझहु; मन ही माहि उदासा।।

-- दसम ग्रन्थ (1 रामकली पातसाही 10)

O mind! do such a Sannyas (ascecticim, renunciation), that you may consider the home to be the forest itself and stay desolate within the mind. (SriDasam.org p. 709)

During the day, do work for the livelihood, and at night, take the benefit of the jungle.

One who has enhanced his nights, his life is a success. One whose night are not in moderation, his human life is a waste.

It is said,

सुत्ता मोइआ इक बराबर

Sleep is a kind of little death.

The only difference is that when the end-time arrives, the magnetic powered string is snapped, and the soul-bird becomes free from the body-cage, and does not return to it any longer. During sleep, the spirit is collected from the body and focused on the *Kanth* (throat) or *Nabhi* (naval) ganglion, and upon waking up in the morning, once again, dons the body-coat. Hence, the *Sant*s have described sleep as being a mark of *Kaal* (Negative Power).

जांमणु मरणा दीसै सिरि ऊभौ खुधिआ निद्रा कालं।।

नानक नामु मिलै मनि भावै साची नदरि रसालं।।

-- आदि ग्रन्थ (मलार म० 1, पृ० 1275)

Birth and death hang over the heads of all beings, along with hunger, sleep and dying. The Name is pleasing to Nanak's mind; O

True Lord, Source of bliss, please bless me with Your grace.

नींद निसानी मीच की, उठ कबीरा जागु।
और रसायन छाड़ि कै, नाम रसायन लागु।।

-- कबीर साखी संग्रह भाग-1 (निद्रा का अंग 7, पृ० 170)

Get up and awaken, O Kabir. Sleep is but a mark of death. Leaving aside the other liquors, embrace the Naam liquor.

However, this lethargy, sleep and death is that of the body alone; the *Jivatma*, being a drop of the essence of the *Akaal Purush*-Ocean, is an immortal and conscious entity. But, veiled in the covers of mind and *Maya*, the *jiva* is absorbed in the tangles of sleep, laziness, lethargy, etc. The whole world, being *Manmukh*, is entangled in sleep, and has no cognition of himself, and due to not staying awake, does damage to himself.

जो जागे से उबरे सूते गए मुहाइ।।
सचा सबदु न पछाणिओ सुपना गइआ विहाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 34)

Those who remain awake and aware are saved, while those who sleep are plundered. They do not recognise the True Word (Shabd), and like a dream, their lives fade away.

O sleeping person! Wake up and light up the lamp of the mind, as when one's Lord is awake, what behooves His slaves to sleep?

We are all sleeping under the control of *Kaal* and *Maya*, Only the Lord stays awake. Farid Sahib says,

उठ फरीदा सुतिआ मन का दीवा बाल।।
खसम जिन्हां दे जागदे नफरां नीह सोवन नाल।।

-- सेख फरीद

Wake up, O Farid, and light the lamp of the mind. How can the disciple sleep, whose Master is fully conscious and awake.

The *Gurumukh*s are forever awake; they do not sleep.

सहज भाइ मिलीऐ सुखु होवै।। गुरमुखि जागै नीद न सोवै।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 944)

Meeting with the Lord through serenity and love, peace is found. The Gurumukh remains wake and aware; he does not fall sleep.

Whenever these great souls appear asleep, they do so, merely to keep the body functioning, and remain forever conscious from within. Hazrat Mohammed says,

इन्न ऐउन्नी माने वल्ला वन्ना मू कलूब्बी।।

My two eyes sleep, but my heart does not.

Between the remaining men and animals, there is no basic difference. As are the animals under the sway of sleep and lust, so are the ordinary men. There is a world of a difference between the sleep of a *Gurumukh* and of a *Manmukh*. If the *Manmukh*s stay awake during night, it is due to worry or delusion.

मनमुख भरमै सहसा होवै।। अंतरि चिंता नीद न सोवै।।

-- आदि ग्रन्थ (सोरठ म० 3, पृ० 646)

The self-willed Manmukh remains deluded by his doubts. He is filled with anxiety, and he cannot even sleep.

No one stays awake without a passion. The thieves stay awake to steal other's money, the lusty to indulge in lust and the troubled due to their troubles.

चोर बिगाने धन को जागे, कामी काम करे रस भोगे।।

दुखीआ रैण न सोइ लगन, बिन रैन न जागै कोइ।।

The thief stays awake to steal the wealth of strangers; the lusty person to indulge in passion; the troubled person does not get to sleep at night. But, without the night, none can be awake!

The *Sant*s and *Gurumukh*s are also awake, but in the wait of the Lord, and His remembrance and meditation.

सुखीआ सभ संसार है, खावै और सोवै।

दुखीआ दास कबीर है, जागे और रोवै।।

-- कबीर समग्र (साखी 45, पृ० 236)

The entire world is happy, eating and sleeping. But, slave Kabir is unhappy, staying awake and crying!

Shams-i-Tabriz says,

तुरा किह इश्क नदारी तुरा रवास्त बखुस्ब।

बुरो किह इश्क ओ ग़मे–ऊ नसीबे मास्त, बखुस्ब।।

-- मौलाना रूमी, दीवाने-शम्स तबरेज़

Should you not possess the destiny to have love in your life, then sleep on. His share of love and passion has come to us; you may go and sleep?

There is a difference in their staying awake at night as well. *Manmukh*s stay awake due to worry, and *Gurumukh*s lose their sleep and hunger waiting for their Beloved.

पिर बिनु खरी निमाणी जीउ बिनु पिर किउ जीवा मेरी माई।।
पिर बिनु नीद न आवै जीउ कापड़ु तनि न सुहाई।।

-- आदि ग्रन्थ (गउड़ी की वार म० 3, पृ० 244)

Without my Husband, I am utterly dishonoured. Without my Husband-Lord, how can I live, O my mother? Without my Husband-Lord, sleep does not come, and my body is not adorned with my bridal dress.

Which sleep is good? That sleep, in which one is united with the Lord, and remains hungry for *Naam*, remain sleeping from the world and awaken to the Lord.

इत से सोई उत से जागे।।

That sleep in which one sleeps here, and awakens there!

सखी नालि वसा अपुने नाह पिआरे मेरा मनु तनु हरि संगि हिलिआ।।
सुणि सखीए मेरी नीद भली मै आपनड़ा पिरु मिलिआ।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 249)

O my companions, now I dwell with my Beloved Husband; my mind and body are attuned to the Lord. Listen, O my companions: now I sleep well, since I found my Husband-Lord.

नीद सुहेली नाम की लागी भूख।। हरि सिमरत बिनसे सभ दूख।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 901)

One who feels hunger for the Name sleeps in peace. Meditating in remembrance on the Lord, all pains are dispelled.

The secret of staying awake while sleeping and sleeping while being awake is that is had by the *Gurumukh*s alone which is understood by taking shelter of the *Guru*. Kabir Sahib says,

सोवत जागत खड़े उताने कहे कबीर हम वही ठिकाने।।

-- कबीर साहिब

Says Kabir, while being asleep or awake, we are headlong focused upon the same place (upon the Lord).

साधो, जागन नींदर कीजै।।

O Sadhus! stay awake while being sleeping.

किआ सवणा किआ जागणा गुरमुखि ते परवाणु।।

जिना सासि गिरासि न विसरै से पूरे पुरख परधान।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 312)

Who is asleep, and who is awake? Those, who are Gurumukh, are approved. Those, who do not forget the Lord, with each and every breath and morsel of food, are the perfect and renowned persons.

As long as the *jiva* is in the house of *Shakti*, he is asleep. Reaching the home of *Shiva*, one does not sleep.

अनदिनु नाचै सकति निवारै सिव घरि नीद न होई।।

सकती घरि जगतु सूता नाचै टापै अवरो गावै मनमुखि भगति न होई।।

-- आदि ग्रन्थ (गूजरी म० 3, पृ० 506)

One who dances night and day, and banishes Shakti's Maya, enters the House of the Lord Shiva, where there is no sleep. The world is asleep in Maya, the house of Shakti; it dances, jumps and sings in duality. The self-willed Manmukh has no devotion.

When the *Gurumukh*s rise to the Tenth Sky, there is no yawn there and no hunger. There, they taste the Nectar of *Naam*. The spirit collects behind the eyes, the body sleeps, but they remain conscious. They progress to the next region and taste the Nectar of *Naam* there. The spirit of ordinary persons collects at the throat ganglion and dreams or goes into deep dreamless sleep at the navel ganglion.

गुरमुखि अंतरि सहजु है मनु चड़िआ दसवै आकासि।।

तिथै ऊंघ न भुख है हरि अंमृत नामु सुख वासु।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1414)

Within the Gurumukh is tranquil peace and poise; his mind ascends to the Tenth Sky. No one is sleepy or hungry there; they dwell in the peace of the Ambrosial Name of the Lord.

The truth is that when the *jiva* recognises his Home, sleep is lost. Should the Lord decide to extricate anyone from this sleep of *Maya* and attachment, he alone is extricated by the *Guru*.

जिस ते सुता नानका जागाए सोई।।
जे घरु बूझै आपणा तां नीद न होई।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 418)

Only the Lord, who causes the mortal to sleep, O Nanak, can awaken him again. One who understands his True Home, does not sleep.

The true sleep is had only upon reaching the *Sahaj Ghar* or Tranquil Home (see Part III-A, Ch. 15: *Sahaj*).

रोगु गइआ प्रभि आपि गवाइआ।। नीद पई सुख सहज घरु आइआ।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 807)

The disease is gone; God Himself took it away. I sleep in peace; peaceful poise has come to my home.

Shams-i-Tabriz says,

खाब नखाहद बगुरीज़द ज़ि खाब, आनक बेदीदस्त तमाशाए–शब।
पीशे तू शब हस्त चू देगे–सियाह, चूं नचशीदी तू ज़ि हल्वाए–शब।

-- मौलाना रूमी, दीवाने-शम्स तबरेज़

The one who has seen the revelations of night would not desire to sleep, but will run away from sleep. Why don't you imbibe the halwa (sweetness) of intoxication within the pitch dark copper pot of the night? Should you desire the limitless happiness of the true sleep, then do not engage in the outer sleep.

It is also true that it is impossible for an ordinary seeker to discard sleep immediately.

सहज पके सो मीठा हो

That which ripens without haste, is sweet.

Sleep gradually would reduce on account of progress in meditation. When the spirit enters the Subtle region, sleep duration begins to come down.

नभ दुवारा लागा फुटने लगी नींद भुख अब घटने।।

-- स्वामी जी महाराज, सार-बचन छंद बंद (बचन 35:8, पृ० 308)

The Door of Nabh (sky of Subtle region) is beginning to open up; now sleep and hunger is beginning to get reduced.

Even otherwise, to reduce sleep and hunger is mostly within our own hands. The seeker is given the sermon to reduce food intake and sleep.

अलप आहार सुलप सी निंद्रा दया छिमा तन प्रीति।।

-- दसम ग्रन्थ (2 रामकली पातसाही 10)

Eat less and sleep less, cherish mercy and forgiveness. (Sri-Dasam.org p. 709)

In the beginning, effort is required, especially during the last watch or *Brahma-muhurt*, also called *Amrit Vela* or Nectarous Hours (see Part II-A, Ch. 4: *Amrit-Vela*), when every disciple of the *Guru* ought to wake up and dedicate that charming period to *Sumiran*, *Dhyan* and *Bhajan*. At that time, the body is strong, fresh and the mind collected, and the outer environment is also quiet.

The entire world is spending their life-span sleeping.

नैनहु नीद पर द्रिसटि विकार।। स्रवण सोए सुणि निंद वीचार।।
रसना सोई लोभि मीठै सादि।। मनु सोइआ माइआ बिसमादि।।
इसु ग्रिह महि कोई जागतु रहै।। साबतु वसतु ओहु अपनी लहै।।
सगल सहेली अपनै रस माती।। ग्रिह अपुने की खबरि न जाती।।
मुसनहार पंच बटवारे।। सूने नगरि परे ठगहारे।।
उन ते राखै बापु न माई।। उन ते राखै मीतु न भाई।।
दरबि सिआणप ना ओइ रहते।। साधसंगि ओइ दुसट वसि होते।।
करि किरपा मोहि सारिंगपाणि।। संतन धूरि सरब निधान।।
साबतु पूंजी सतिगुर संगि।। नानकु जागै पारब्रहम कै रंगि।।
सो जागै जिसु प्रभु किरपालु।। इह पूंजी साबतु धनु मालु।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 182)

The eyes are asleep in corruption, gazing upon the beauty of another. The ears are asleep, listening to slanderous stories. The tongue is asleep, in its desire for sweet flavors. The mind is asleep, fascinated by Maya. Those who remain awake in this house are very rare; by doing so, they receive the whole thing. All of my companions are intoxicated with their sensory pleasures; they do not know how to guard their own home. The five thieves have plundered them; the thugs descend upon the unguarded village. Our mothers and fathers cannot save us from them; friends and brothers cannot protect us from them – they cannot be restrained by wealth or cleverness. Only through the

Sadh Sangat, the Company of the Holy, can those villains be brought under control. Have mercy upon me, O Lord, Sustainer of the world. The dust of the feet of the Sants is all the treasure I need. In the Company of the True Guru, one's investment remains intact. Nanak is awake to the Love of the Supreme Lord. He alone is awake, unto whom God shows His mercy. This investment, wealth and property shall remain intact.

फरीदा चारि गवाइआ हंढि कै चारि गवाइआ समि।।
लेखा रबु मंगेसीआ तू आंहो केहें कमि।।

-- आदि ग्रन्थ (सलोक सेख फरीद, पृ० 1379)

O Farid, the hours of the day are lost wandering around, and the hours of the night are lost in sleep. God will call for your account, and ask why did you come into this world.

रैणि गवाई सोइ कै दिवसु गवाइआ खाइ।।
हीरे जैसा जनमु है कउडी बदले जाइ।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 156)

The nights are wasted sleeping, and the days are wasted eating. Human life is such a precious jewel, but it is being lost in exchange for a mere cowrie-shell.

सगली रैणि सोवत गलि फाही दिनसु जंजालि गवाइआ।।
खिनु पलु घड़ी नही प्रभु जानिआ जिनि इहु जगतु उपाइआ।।

-- आदि ग्रन्थ (भैरउ म० 1, पृ० 1126)

He spends the entire night in sleep; the noose is tied around his neck. His day is wasted in worldly entanglements. He does not know God, who created this world, for a moment, for even an instant.

Sleep is a Sign of *Kaal*, and is harmful.

जो जागे से उबरे सूते गए मुहाइ।।
सचा सबदु न पछाणिओ सुपना गइआ विहाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 34)

Those who remain awake and aware are saved, while those who sleep are plundered. They do not recognise the True Word (Shabd), and like a dream, their lives fade away.

जांमणु मरणा दीसै सिरि ऊभौ खुधिआ निद्रा कालं।।
नानक नामु मिलै मनि भावै साची नदरि रसालं।।

-- आदि ग्रन्थ (मलार म० 1, पृ० 1275)

Birth and death hang over the heads of all beings, along with hunger, sleep and dying. The Name is pleasing to Nanak's mind; O True Lord, Source of bliss, please bless me with Your grace.

फरीदा राति कथूरी वंडीऐ सुतिआ मिलै न भाउ।।
जिन्हा नैण नींद्रावले तिंन्हा मिलणु कुआउ।।

-- आदि ग्रन्थ (सलोक सेख फरीद, पृ० 1382)

O Farid, musk is released at night. Those who are sleeping do not receive their share. Those whose eyes are heavy with sleep – how can they receive it?

Sleep of the *Manmukh*s.

- *Manmukh*s are troubled by lust and sleep.

अंदरि मैलु न उतरै हउमै फिरि फिरि आवै जावै।।
नींद विआपिआ कामि संतापिआ मुखहु हरि हरि कहावै।।

-- आदि ग्रन्थ (रामकली की वार म० 5, पृ० 960)

The filth of his egotism is not removed from within, and over and over again, he comes and goes in reincarnation. Engulfed in sleep, and tormented by frustrated sexual desire, he chants the Lord's Name with his mouth.

- *Manmukh*s stay awake due to Worry.

मनमुख भरमै सहसा होवै।। अंतरि चिंता नीद न सोवै।।

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 646)

The self-willed Manmukh remains deluded by his doubts. He is filled with anxiety, and he cannot even sleep.

Gurumukh does not Sleep.

- *Gurumukh* does not sleep; he is always awake.

मोह मलन नीद ते छुटकी कउनु अनुग्रहु भइओ री।।
महा मोहनी तुधु न विआपै तेरा आलसु कहा गइओ री।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 383)

You have avoided the slumber of attachment and impurity – by whose favour has this happened? The great enticer does not affect you. Where has your laziness gone?

हरि पूजी चाही नामु बिसाही गुण गावै गुण भावै।।
नीद भूख सभ परहरि तिआगी सुंने सुंनि समावै।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 442)

I seek the wealth of the Lord, to purchase the Name; I sing and love the Glorious Praises of the Lord. I have totally renounced sleep and hunger, and through deep meditation, I am absorbed into the Absolute Lord.

सहज भाइ मिलीऐ सुखु होवै।। गुरमुखि जागै नीद न सोवै।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 944)

Meeting with the Lord through intuition and love, peace is found. The Gurumukh remains awake and aware; he does not fall sleep.

- The Spirit is sleeping, but the Lord stays awake.

सेजै कंत महेलड़ी सूती बूझ न पाइ।।
हउ सुती पिरु जागणा किस कउ पूछउ जाइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 54)

The Husband is on the Bed, but the bride is asleep, and so she does not come to know Him. While I am asleep, my Husband Lord is awake. Where can I go for advice?

- One who recognises his Home, does not sleep.

जिस ते सुता नानका जागाए सोई।।
जे घरु बूझै आपणा तां नीद न होई।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 418)

Only the Lord, who causes the mortal to sleep, O Nanak, can awaken him again. One who understands his true home, does not sleep.

गुरमुखि अंतरि सहजु है मनु चड़िआ दसवै आकासि।।
तिथै ऊंघ न भुख है हरि अंमृत नामु सुख वासु।।
नानक दुखु सुखु विआपत नही जिथै आतम राम प्रगासु।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1414)

Within the Gurumukh is tranquil peace and poise; his mind ascends to the Tenth Sky. No one is sleepy or hungry there; they

dwell in the peace of the Ambrosial Name of the Lord. O Nanak, pain and pleasure do not afflict anyone where the Light of the Lord, the Supreme Soul, illuminates.

Remember the Lord, while moving about, standing and sitting and sleeping.

काहे एक बिना चितु लाईऐ।।
ऊठत बैठत सोवत जागत सदा सदा हरि धिआईऐ।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 379)

Why centre your consciousness on any other than the Lord? Sitting down, standing up, sleeping and waking, forever and ever, meditate on the Lord.

ऊठत बैठत सोवत धिआईऐ।। मारगि चलत हरे हरि गाईऐ।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 386)

While standing up, and sitting down, and even while asleep, meditate on the Lord. Walking on the Way, sing the Praises of the Lord.

Sleep is absent during Separation from the Lord or Waiting for Him.

पिर बिनु खरी निमाणी जीउ बिनु पिर किउ जीवा मेरी माई।।
पिर बिनु नीद न आवै जीउ कापडु तनि न सुहाई।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 244)

Without my Husband-Lord, I am utterly dishonoured. Without my Husband-Lord, how can I live, O my mother? Without my Husband, sleep does not come, and my body is not adorned with my bridal dress.

रोमि रोमि मनि तनि इक बेदन मै प्रभ देखे बिनु नीद न पईआ।।
बैदक नाटिक देखि भुलाने मै हिरदै मनि तनि प्रेम पीर लगईआ।।

-- आदि ग्रन्थ (बिलावल म० 4, पृ० 836)

Each and every hair on my head, and my mind and body, suffer the pains of separation; without seeing my God, I cannot sleep. The doctors and healers look at me, and are perplexed. Within my heart, mind and body, I feel the pain of divine love.

मोहन नीद न आवै हावै हार कजर बसत्र अभरन कीने।।
उडीनी उडीनी उडीनी।। कब घरि आवै री।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 830)

O Enticing Lord, I cannot sleep; I sigh. I am adorned with necklaces, gowns, ornaments and make-up. I am sad, sad and depressed. When will You come home?

True Sleep.

- True Sleep comes at the Tranquil Home (*Sahaj Ghar* सहज घर).

रोगु गइआ प्रभि आपि गवाइआ।। नीद पई सुख सहज घरु आइआ।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 807)

The disease is gone; God Himself took it away. I sleep in peace; peaceful poise has come to my home.

- Sleep, in which, one gets to meet the Lord and hungers for *Naam* is good.

सखी नालि वसा अपुने नाह पिआरे मेरा मनु तनु हरि संगि हिलिआ।।
सुणि सखीए मेरी नीद भली मै आपनड़ा पिरु मिलिआ।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 249)

O my companions, now I dwell with my Beloved Husband; my mind and body are attuned to the Lord. Listen, O my companions: now I sleep well, since I found my Husband-Lord.

नीद सुहेली नाम की लागी भूख।। हरि सिमरत बिनसे सभ दूख।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 901)

One who feels hunger for the Name sleeps in peace. Meditating in remembrance on the Lord, all pains are dispelled.

The Lover desires Long Nights in the Love of the Beloved.

वधु सुखु रैनड़ीए प्रिअ प्रेमु लगा।। घटु दुख नीदड़ीए परसउ सदा पगा।।

-- आदि ग्रन्थ (बिहागड़ा म० 5, पृ० 544)

O peaceful night, grow longer– I have come to enshrine love for my Beloved. O painful sleep, grow shorter, so that I may constantly grasp His Feet.

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HELLS

(*Naraks* नरक)

In the Subtle region, there are many such regions, in which there is sorrow and pain. The sinners have to pass through them after the connection of the Physical body and the Subtle body is snapped. One is released from them, after the *karma*s have been dissipated. In the administration of *Kaal*, this place is for the sinners to pay for their wicked deeds. All religions make a mention of them. The Muslims, Christians and Jews give these regions names such as '*Dozakh*' or '*Jahannum*'. The Hindus, Sikhs and Buddhists and others call it '*Narak*'. These are graded to give different grades of harshness and degree of sorrows.

In the Subtle region, there are regions, where there is happiness and restfulness. These are known as '*Bahisht*', '*Swarg*' etc. in all the religions. In these, the happiness is graded according to the good karmas and their fruit given accordingly. Hence, several *Narak*s and *Swarg*s have been described in the various religions. Gurbani also describes the *Narak*s and their unbearable sorrows.

We are all bound by the 'Law of Karma'. As we sow, so do we reap. Death does not alter our natural and mental state. Even though we may be in the Subtle world, our thoughts and feelings remain as they were in the Physical world. When this Physical body is destroyed during death, the next body is created out of the impressions of our karmas and we end up in places where, the situation exists in accordance with our previous karmas, and we have to reap the fruit of our good and bad karmas. There is no exception to this law for anyone. Should one purify one's karmas

while living in this world itself, then one need not worry about *Narak*s in the next world – one experiences happiness in *Swarg*s. However, the bondage cycle of birth-death is not repealed. In the 'Gita', Lord Krishna has stated that both the bad and good karmas alike are responsible for the *jiva*'s bondage. This is like a handcuff of either iron or of gold. This is because the root cause of bondage is desire. This is why, as the bad and good deeds are done in accordance with strong desire, accordingly, the period of our stay in *Narak* and *Swarg* is decided – whether less or more. This body is the ground of karma. Hence, we can estimate in accordance with our karmas and impressions, as to what kind of place we are building for ourselves.

The State of the *Narak*s.

It needs to be remembered that by passing through the *Narak*s, very many of our impressions are wiped out. However, their seed remains with us, in accordance with which, we are required to take the next birth in this world. There is pitch darkness in the *Narak*s, as well as sorrow and pain, about which, it is not possible to even imagine. All the unaccomplished bad desires and feelings, become manifest there. Our inner situation appears in full colour there, even though the veil of the Physical body keeps them covered here. We may be successful in hiding our true life, but there, every person appears in his true colours. The *Sant*s see our form through their subtle vision. Those who are righteous, their colour is radiant and the appearance of the sinners is filthy and hunchback like. These *Mahatma*s, who see all these people, describe the *Narak*s in their true colours. In Gurbani too, their map is somewhat sketched in their description.

In the 'Bhagavat', the state of several *Narak*s is described (see Annexure A). In the ' Garuda Purana' also, the state of the *Narak*s is presented (see Annexure B).

These days, the well-read people are not inclined to believe that *Narak*s exist. They argue that the *Sant*s and *Mahatma*s have merely described them to save people from bad karmas. They do not realise that the *Sant*s only say what they experience themselves.

संतन की सुणि साची साखी।। सो बोलहि जो पेखहि आखी।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 894)

Listen to the true story of the Sants. They speak only of what they see with their eyes.

All of them have described the *Narak*s. Other than these, in order to show the sinners, who do not believe in *Narak*s, the Lord has demonstrated on the earth itself, that O sinners! see with your own eyes that those who are blind, disfigured, lame, limbless, destitute, slaves, bonded incarcerted, life-long-diseased, downtrodden, those who worry about filling their bellies, whose bellies are never filled up – all these are in *Narak*s.

In this world, the most crooked of all persons can make a pleasant apperance from without, but upon the covering of the Physical body being removed, their bad impressions are evident. Reaching the Subtle world, the raw and the baked can be seen clearly. Guru Nanak says,

कच पकाई ओथै पाइ।। नानक गइआ जापै जाइ।।

-- आदि ग्रन्थ (जप जी म० 1, पृ० 7)

The ripe and the unripe, the good and the bad, shall there be judged. O Nanak, when you go home, you will see this.

The slightest of thoughts of the mind become manifest. The murderers, crooks, convicts, sinners, drug-addicts and sinners inhabit the *Narak*s. There is abject darkness there. There is no sister or brother, no friend – none can be of assistance and cannot release one from the punishment of the done deeds.

जम पुरि घोर अंधारु महा गुबारु ना तिथै भैण न भाई।।
इहु सरीरु जजरी है इस नो जरु पहुचै आई।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 584)

In the City of Death, there is pitch darkness, and huge clouds of dust; neither sister nor brother is there. This body is frail; old age is overtaking it.

There is no bread to eat, no water to drink and no clothes to wear. With shackles in the neck, unimaginable tortures are given.

भोजन भाउ न ठंढा पाणी ना कापडु सीगारो।।
गलि संगलु सिरि मारे ऊभौ ना दीसै घर बारो।।

-- आदि ग्रन्थ (वडहंस म० 1, पृ० 581)

He receives no food there, no honour or water, no clothes or decorations. The chain is put around his neck, and the Messenger of Death standing over his head strikes him; he cannot see the door of his home.

The *Narak* is the place of great sinners and ungrateful persons. Here, they rot day and night and suffer several kinds of sorrows, even at the mention of which, the spirit shudders.

नरक घोर बहु दुख घणे अकिरतघणा का थानु।।
तिनि प्रभि मारे नानका होइ होइ मुए हरामु।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 315)

In the most horrible hell, there is terrible pain and suffering. It is the place of the ungrateful. They are struck down by God, O Nanak, and they die a most miserable death.

The sight of *Yama* (Lord of Death) killing the sinners is extremely fearful. The eyes of those with a foul vision are gouged out. Those who befriend alien women or men have their bodies burnt by repeatedly making them touch hot pillars – akin to the heating of iron in a smithy with bellows. Tulsi Sahib says,

लोह के खंभ तपत के माहीं। जहाँ जीव को ले चिपटाई।।
तड़फ तड़फ जिव जुलम दुखारी। तपत खंभ दुख उपजे भारी।।
ज्यों धम्मन से धौंकि लुहारा। लोहा जो अगिनी में डारा।।

-- तुलसी साहिब (सन्तों की बानी, पृ० 405)

The jivas are made to embrace red-hot iron pillars. They groan and groan at the painful oppression. The hot pillars give great distress. The iron-smith works his bellows and plunges the iron into the fire.

गुपतु करता संगि सो प्रभु डहकावए मनुखाइ।।
बिसारि हरि जीउ बिखै भोगहि तपत थम गलि लाइ।।

-- आदि ग्रन्थ (मारू म० 5, पृ० 1001)

You may act in secrecy, but God is still with you; you can only deceive other people. Forgetting your Dear Lord, you enjoy corrupt pleasures, and so you shall have to embrace red-hot iron pillars.

Those, who give pain to living beings and drink the-blood of people, are crushed in a crusher. One sees various kinds of suffering to the sinners. Those who do counterfeit karmas, luxuriate and do revelry here, their karmas turn into sorrows out there.

बहु सादहु दूखु परापति होवै।। भोगहु रोग सु अंति विगोवै।।
हरखहु सोगु न मिटई कबहू विणु भाणे भरमाइदा।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1034)

For his excessive indulgences, he receives only pain; from his enjoyments, he contracts diseases, and in the end, he wastes away. His pleasure can never erase his pain; without accepting the Lord's Will, he wanders lost and confused.

In the scriptures, 28 Naraks have been described. Of these, *Kumbhi Narak* is the most dreadful and full of filth. It is shaped like a pot. The Physical body is cremated here; out there, the dream-state Subtle body is repeatedly immersed in this pot. When the *jiva* takes out his face, the *Yama*s beat it with shoes and sticks, and then again immerse it. One has to stay thus for a long period. Then he is put into the *Ghor* (severe) *Narak*, which is even more painful. Tulsi Sahib says,

कुंभी नरक निदान यह, पड़े जीव जब जाय।
सिर समेत बूड़ा रहे, सदा नर्क के माहिं।।
जबहि नर्क सिर उपर काढे। जब ऊपर जूती जम मारै।।
डूबा रहे नरक के मांही। सिर काढ़े जम मारे भाई।।
कुम्भी नरक कल्प लौं रहे बासा। मुख मैं नर्क नाक मैं स्वाँसा।।
कई जुगन लौं रहे बेहाला। फिर अघोर नर्क लै डाला।।
ह्वाँको कठिन भोग दुखदाई। तन सड़ि मरै उपजिवहि माहीं।।
निकसि न होय कधी निरबारा। गाढ़े बंध बँधे चौधारा।।

-- तुलसी साहिब (सन्तों की बानी, पृ० 405)

The consequence of going to the Kumbhi Narak is that he is immersed down to the head in it. If he lifts his head up, he is beaten by Yama with a shoe. He remains there for a Kalpa. In the mouth he has Narak and in his nose breath. He remains in bad shape in several ages, and is then put in Ghor (extreme) Narak, where the suffering is immense and the body rots and is born again and again. He is never able to exit from unawakened state, for he is bound by strong bonds by the in-charge.

The Sorrows of *Naraks*.

- There is no sister or brother, no friend there and the weapons such as bow & arrow or sword & scabbard are of no help. No one listens to prayer or to complaints there.

मात पिता न बंधपो न बई अर न वीर।।

न सुत न लखमी किउकरि बंधा धीर।।

There are neither mother-father, nor brother-sister or any other relative there. There is no son or wife, how might one have courage of the mind?

न तरगस न धनखड़े न सिपर तलवार।।

तपै कड़ाहा अहि निसी देखहु गुर वीचार।।

There are no arrow-quiver, no sword-scabbards there. A cauldron is being heated day and night. Knowing this, consider the Guru's doctrine everyday to realise this truth. (Janam Sakhi of Guru Nanak)

-- जनम साखी गुरु नानक

- There is pitch darkness there.

जम पुरि घोर अंधारु महा गुबारु ना तिथै भैण न भाई।।

इहु सरीरु जजरी है इस नो जरु पहुचै आई।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 584)

In the City of Death, there is pitch darkness, and huge clouds of dust; neither sister nor brother is there. This body is frail; old age is overtaking it.

- There is no bread to eat, no water to drink and no clothes to wear. With shackles in the neck, unimaginable tortures are given.

जम मारग पंथु न सुझई उझडु अंध गुबारोवा।।
ना जलु लेफ तुलाईआ ना भोजन परकारोवा।।
भोजन भाउ न ठंढा पाणी ना कापडु सीगारो।।
गलि संगलु सिरि मारे ऊभौ ना दीसै घर बारो।।
इब के राहे जमनि नाही पछुताणे सिरि भारो।।
बिनु साचे को बेली नाही साचा एहु बीचारो।।

-- आदि ग्रन्थ (वडहंस म० 1, पृ० 581)

The path of death is dark and dismal; the way cannot be seen.There is no water, no quilt or mattress, and no food there. He receives no food there, no honour or water, no clothes or decorations. The chain is put around his neck, and the Messenger of Death standing over his head strikes him; he cannot see the door of his home. The seeds planted on this path do not sprout; bearing the weight of his sins upon his head, he regrets and repents. Without the True Lord, no one is his friend; reflect upon this as true.

- There is faeces there, and the *Manmukh*s reside there. The *Jiva*s suffer sorrows and afterwards, return to the Wheel of 'Coming-and-Going'.

गरभ जोनि विसटा का वासु।। तितु घरि मनमुखु करे निवासु।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 362)

Cast into the womb of reincarnation, the mortal lives in manure; in such a home, the self-willed Manmukh takes up residence.

दुख विचि जमै दुखि मरै दुख विचि कार कमाइ।।
गरभ जोनी विचि कदे न निकलै बिसटा माहि समाइ।।

-- आदि ग्रन्थ (भैरउ म० 3, पृ० 1130)

In pain he is born, in pain he dies, and in pain he does his deeds. He is never released from the womb of reincarnation; he rots away in manure.

उस का कहिआ कोइ न सुणई कही न बैसणु पावै।।
ईहां दुखु आगै नरकु भुंचै बहु जोनी भरमावै।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1224)

No one listens to what he says; he is not allowed to sit anywhere. He suffers in pain here, and falls into hell hereafter. He wanders in endless reincarnations.

- It is a place for sinners and ungrateful persons. Here, they rot day and night and suffer several kinds of sorrows.

जलता फिरै रहै नित ताता।।
अकिरतघणै कउ रखै न कोई नरक घोर महि पावणा।।

-- आदि ग्रन्थ (मारू म० 5, पृ० 1086)

He wanders around burning, and remains tormented. No one can save such an ungrateful person; he is thrown into the most horrible hell.

पापीआ नो न देई थिरु रहणि चुणि नरक घोरि चालिअनु।।
हरि भगता नो देइ पिआरु करि अंगु निसतारिअनु।।

-- आदि ग्रन्थ (सिरीराग की वार म० 3, पृ० 91)

He does not give the sinners any stability or place of rest; He consigns them to the depths of hell. The Lord blesses His devotees with His Love; He sides with them and saves them.

Description of *Yama*s and the state of Sinners.

आए हुकम फरेसते कुदरति के अउगान।।
त्रगस गुरजा छहवीआं खंनै हथ कमान।।

With the grand will of nature, dread-angels have come. They carry bows-arrows, clubs, maces and sharp-edged weapons in their hands. (Janam Sakhi of Guru Nanak)

-- जनम साखी गुरु नानक

सागां सिपरां आतशी पवन गली जंजीर।।
हुकमी बंन चलाइन निंदक सिउ बेपीर।।

Weilding shields and swords, fire and wind weapons, they entangle in thick chains around the necks. A slanderer without any spiritual master, is pulled up as per Divine Orders.

गुनाही बंन चलाइआ जेते कीए बिकार।।
गुनहा संदी पोटली चुक न सका भार।।

He commits all types of sins, being caught in clutches of all types of vices. But he is unable to carry the load of all these sins upon his own head.

अगै डूगर धुंधली पिछै सिर जंदार।।

अगै सागर आतशी किउ करि उतरां पार।।

The path ahead is blurred; the angel of death is looming overhead, An ocean of fire lies ahead, how can one reach the other end?

कऊए मारहि सीस चड़ि वरखनि जिउ अंगिआरा।

नानक किथे छुठीऐ हुकमी होवे मार।।

Crows (negative forces) are striking on the head; he fails to understand how to escape the burning embers falling upon the head. Guru Nanak says, how can one escape the effect of His Will?

जिउ तिल तावन पीड़ीऐ पिंजै तंद चड़ाइ।।

लोहे बांगू ताईऐ भखै ते बिल लाइ।।

As sesame seeds are pressed until oil is extracted, and as cotton is carded until it turns into thread; as iron is put in a furnace until it melts,

संनी पकड़ि चलाईऐ अहिरण सिर वीचार।।

घनीअर मारे तिल ताल जिउ कुहै लुहार।।

and then, it is held in tongs and shaped upon the anvil and stroked with hammer by the blacksmith; likewise, the sinners are all punished.

नानक सचे नाम बिन न उरवार ना पार।।

O Nanak! Without true Naam, one cannot reach either this shore, or the one beyond; it always remains restless. (Janam Sakhi of Guru Nanak)

-- जनम साखी गुरु नानक

- One is dragged by the hair upon the Path of *Yama*.

मथे वालि पछाड़िअनु जम मारगि मुते।।

दुखि लगै बिललाणिआ नरकि घोरि सुते।।

-- आदि ग्रन्थ (गूजरी की वार म० 5, पृ० 524)

Grabbing them by the hair on their heads, the Lord throws them down, and leaves them on the path of Death. They cry out in pain, in the darkest of hells.

- The egoists are pierced with spears, due to which they groan constantly.

करै गुमानु चुभहि तिसु सूला को काढन कउ नाही।।
अजै सु चोभ कउ बिलल बिलाते नरके घोर पचाही।।

-- आदि ग्रन्थ (रामकली भगत कबीर, पृ० 969)

One who takes pride in himself is stuck with thorns; no one can pull them out. Here, he cries bitterly, and hereafter, he burns in the most hideous hell.

- The eyes of those, with a foul vision, are gouged out. Those, who give pain to living beings and drink the blood of people are crushed in a crusher. The tongue of liars and speakers of nonsense is cut-off.

चसमे कढे आउगुणी अंध घोर अंधिआरु।।
कोनी कोलू पीड़ीऐ नासी गंध गुबार।।

Without glasses, the ones with defective vision further plunge into darkness. As in the crushing of mustard oil, the nose partakes of foul smell.

जीभ कटाऐ कउल सिर सच विसारण हार।।
कोपर ऊतै ढाढड़ी जलदी करे पुकार।।

One who discards Truth, cuts his own tongue and gives his head in a furnace. Like a copper vessel being heated upon the fire, the being soon ends up crying for help.

त्रिशना रख न सकए बेपीरां गावार।।
अउगण गुणी बखसीअन नानक सोई सार।।

Without a Spiritual Master, the ignorant one cannot stay away from cravings. The Realised One washes away all the sins, O Nanak! Dwell upon the Lord. (Janam Sakhi of Guru Nanak)

-- जनम साखी गुरु नानक

- Those who befriend alien women or men have their bodies burnt by repeatedly making them touch hot pillars.

पैरी कंडे सार दे सिर तपे आकाश।।

The thorns pierce the feet; the hot sky burns the head.

पातालहु पति उतरै पर त्रिया रता मास।।
थंमां नाल लगाइऐ कोइ न आवै पासा।।

Agents of nether regions punish the offenders of lust. They are made to embrace hot burning pillars, and none comes to the rescue.

भी फिर लाइ विछोड़िऐ तोबा करे वरीआद।।

अउगण आरे नानका सभो कोई वाद।।

Those who cry and repent are granted forgiveness and others discuss their wrongdoings. O Nanak! The offenders are condemned.

भठी अंदरि पाईआ मिली अगन सलाइ।।

बालू रेत भखाईआ दिचै अगन जलाइ।।

Such offenders burn in the fire of furnace. They fry as corn is fried upon hot sand.

अंदर भुजै धाण जिउ तड़फै ते बिललाइ।।

आप बखसे नानका किसनो कहीऐ जाइ।।

They toss and cry inside the hot pot with the fire underneath. Says Nanak! None but God Almighty can forgive them. (Janam Sakhi of Guru Nanak)

-- जनम साखी गुरु नानक

देइ किवाड़ अनिक पड़दे महि पर दारा संगि फाकै।।

चित्र गुपतु जब लेखा मागहि तब कउणु पड़दा तेरा ढाकै।।

-- आदि ग्रन्थ (मारू म० 5, पृ० 616)

Behind closed doors, hidden by many screens, the man takes his pleasure with another man's wife. When Chitra and Gupt, the Celestial Accountants of the conscious and subconscious, call for your account, who will screen you then?

- Due to eating favourite foods and wearing favourite clothes, one has to suffer. All the senses readily provide witness.

इख जिवै रस कढीऐ सभ सिर आईआ भार।।

खाणा पीणा पैनणा मन की खुसी खुआर।।

As sugarcane is pressed to squeeze out the juice; all sinners are pressed through the grinder of karmas. All the enjoyments of the jiva become a burden upon its head. Eating, drinking, wearing and the pleasures of the mind become its wounds.

मन थों लेखा मंगीऐ जिन कीता वापार।।

हथा पैरा चाकरी कहि फुरमाई कार।।

The mind has to render the account of transactions made in the world. The hands and feet were provided for undertaking the Trade of Truth.

जीभ पुकारे दर खड़ी चखि चखि साद विकारु।।

कंन देण उगाहीआ मन झूठा कूड़िआरू।।

The tongue repents at His Door after enjoying all the tastes and vices. The ears give evidence that mind has indulged in wrong deeds.

नासा लोइण मुकरे अंधे दै सिर मारु।।

इंदरी सभ जग मोहिआ बधा तम दुआर।।

Nose and eyes deny their actions and put the blame upon the blind man's head. The pleasures of the senses have enticed the entire world and hence, all shall remain tied at the door of Yamaraj.

रलि करि विधन सुटिआ आरण जिउ लुहार।।

नानक सतिगुर सिहज न भेटिआ न उरवार न पार।।

As all these karmas have together put us in a situation as does the blacksmith hammer the iron. Guru Nanak says that if we do not come across a serene Spiritual Master, we cannot find solace or shelter in this world or the beyond.

सतर पेरां रेतीऐ पीर जिवै कलबूत।।

सोने वागी ढालीऐ सहजे इह कंम कीत।।

Our feet are mired in sand; A Spiritual Master is like a moulder, We should be ductile like gold and follow the mould of the righteous path. (Janam Sakhi of Guru Nanak)

-- जनम साखी गुरु नानक

- The *Jiva* burns in the fire of *Maya*, craving and perversities and falling into the dark well of domesticity, carry the weight of karmas upon his head and goes into the custody of *Yama*, who bring him into the womb and give birth in a low species. The entire world is *Yama*'s food and the worldly emperordoms and other means do not work.

चारि नदीआ अगनी तनि चारे।। त्रिसना जलत जले अहंकारे।।

-- आदि ग्रन्थ (बसंत म० 3, पृ० 1172)

The four evils are the four rivers of fire flowing through the body. It is burning in desire, and burning in egotism.

ग्रिहि अंध कूप पतित प्राणी नरक घोर गुबार।।
अनिक जोनी भ्रमत हारिओ भ्रमत बारं बार।।

-- आदि ग्रन्थ (सारंग की वार म० 1, पृ० 1223)

The mortal has fallen into the deep dark pit of household attachment; it is a horrible, dark hell. He wanders in various incarnations, growing weary; he wanders through them again and again.

कीन्हे पाप के बहु कोट।।
दिनसु रैनी थकत नाही कतहि नाही छोट।।
महा बजर बिख बिआधी सिरि उठाई पोट।।
उघरि गईआं खिनहि भीतरि जमहि ग्रासे झोट।।
पसु परेत उसट गरधभ अनिक जोनी लेट।।
भजु साधसंगि गोबिंद नानक कछु न लागै फेट।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1224)

He commits many millions of sins. Day and night, he does not get tired of them, and he never finds release. He carries on his head a terrible, heavy load of sin and corruption. In an instant, he is exposed. The Messenger of Death seizes him by his hair. He is consigned to countless forms of reincarnation, into beasts, ghosts, camels and donkeys. Vibrating and meditating on the Lord of the Universe in the Sadh Sangat, the Company of the Holy, O Nanak, you shall never be struck or harmed at all.

खात पीवत सवंत सुखीआ नामु सिमरत खीन।।
गरभ उदर बिललाट करता तहां होवत दीन।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1225)

Eating, drinking and sleeping, you are happy; but contemplating upon Naam, the Name of the Lord, you are miserable. In the womb of your mother, you cried and whined like a wretch.

घोड़े वांग फुलाईआ अजगर जीन सुहाइ।।
नानक बधा काल का फिर फिर आवै जाए।।

Riding high over the horse's saddle with ego, the python rejoices its form, O Nanak! One tied by Kaal wanders in reincarnation again and again.

जलिथलि दुसमन केतड़े वण त्रिण मारण हारु।।

घरि घरि वारी नानका सची सुरत अपारु।।

The enemy exists on water, earth, forest and vegetation; none can escape its wrath. Death visits every home. Such is the state of everybody O Nanak! true soul is unbounded.

त्रै जम जोहिन लोइणी करत नेत्र विकराल।।

सभ जग तिनका भख है निर दइआ जमकाल।।

The entire triple regions constitute the food of Kaal (Angel of Death). He makes his eyes fierce and he is merciless.

नानक पकड़ि चलाइआ हुकमी हुकम वीचार।।

इह तन आगे तू खसम तू रखहि तू मारि।।

O Nanak! Guide me with God's Command (Hukam) as per Divine Will. My body is in submission before Lord, you may protect it or may put me to death. (Janam Sakhi of Guru Nanak)

-- जनम साखी गुरु नानक

लख मण सुइना लख मण रुपा लख साहा सिरि साह।।

लख लसकर लख वाजे नेजे लखी घोड़ी पातिसाह।।

Thousands of pounds of gold, and thousands of pounds of silver; the king over the heads of thousands of kings. Thousands of armies, thousands of marching bands and spearmen; the emperor of thousands of horsemen.

जिथै साइरु लंघणा अगनि पाणी असगाह।।

कंधी दिसि न आवई धाही पवै कहाह।।

The unfathomable ocean of fire and water must be crossed. The other shore cannot be seen; only the roar of pitiful cries can be heard.

नानक ओथै जाणीअहि साह केई पातिसाह।।

O Nanak, there, it shall be known, whether anyone is a king or an emperor.

-- आदि ग्रन्थ (मलार की वार म० 1, पृ० 1287)

Reason for going to the *Narak*s.

The reason for going to *Narak* are mind and the senses. It is due to eating favourite foods, wearing favourite clothes

and satiating of the senses with various worldly objects that a person has to suffer greatly. These senses give evidence of the deeds done by them. The *jiva*s always keep burning in the fire of the craving and perversions, and falling into the dark well of domesticity, go into the custody of *Yama*, thereby repeatedly take birth high and low life-forms, while suffering greatly.

One should not slander anyone.The human being becomes an especial candidate for the *Narak*s due to forgetting the Lord, becoming friends with wicked and degenerates, and being without the benefit of the *Guru*, and having enmity with and slandering Him.

- Due to the mind and the senses.

बैर बिरोध काम क्रोध मोह।। झूठ बिकार महा लोभ ध्रोह।।
इआहू जुगति बिहाने कई जनम।। नानक राखि लेहु आपन करि करम।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 267)

Hate, conflict, sexual desire, anger, emotional attachment, falsehood, corruption, immense greed and deceit: So many lifetimes are wasted in these ways. Says Nanak, uplift them and redeem them, O Lord – show Your mercy!

- Due to forgetting the Lord and becoming detached from the *Guru*.

जिह गुर मानि प्रभू लिव लाई तिह महा अनंद रसु करिआ।
जिह प्रभू बिसारि गुर ते बेमुखाई ते नरक घोर महि परिआ।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 613)

One who has faith in the Guru, and who is lovingly attached to God, enjoys the delights of supreme ecstasy. One who forgets God and forsakes the Guru, falls into the most horrible hell.

जो निंदा करे सतिगुर पूरे की सु अउखा जग महि होइआ।।
नरक घोरु दुख खहू है ओथै पकड़ि ओहु ढोइआ।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 309)

One who slanders the Perfect True Guru, shall have difficulty in this world. He is caught and thrown into the most horrible hell, the well of pain and suffering.

- Due to friendship with wicked and degenerate persons, and slandering and doing debate with the *Sant*s.

दुसटा सेती पिरहड़ी जन सिउ वादु करंनहि।।
नानक साकत नरक महि जमि बधे दुख सहंनहि।।

-- आदि ग्रन्थ (बिलावल की वार म० 1, पृ० 854)

They make friends with the wicked, and argue with the humble servants of the Lord. O Nanak, the faithless cynics are bound and gagged by the Messenger of Death, and suffer agony in hell.

- Due to resorting to slander. Renouncing the Jewel, for the sake of a pittance, one suffers sorrows in this world and goes to *Narak* therafter.

निंदा भली किसै की नाही मनमुख मुगध करंनि।।
मुह काले तिन निंदका नरके घोरि पवंनि।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 755)

It is not good to slander anyone but the foolish, self-willed Manmukhs still do it. The faces of the slanderers turn black, and they fall into the most horrible hell.

नाराइणि लइआ नाठूंगड़ा पैर किथै रखै।।
करदा पाप अमितिआ नित विसो चखै।।
निंदा करदा पचि मुआ विचि देही भखै।।
सचै साहिब मारिआ कउणु तिस नो रखै।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 315)

One who has received a kick from the Lord God – where can he place his foot? He commits countless sins, and continually eats poison. Slandering others, he wastes away and dies; within his body, he burns. One who has been struck down by the True Lord and Master – who can save him now?

How to get rid of *Narak*s?

The reason for going to *Swarg*s and *Narak*s is desire (*Kamana* कामना). It is by doing *karma*s (deeds) due to *Kamana*s (desires) that we have to spend considerable time in '*Kama Lok*' (comprising *Swarg*, *Narak* etc.) for reaping the fruit of

good and bad karmas. Thereafter, in accordance with the seeds of the karmas, again go into high and low life-forms. This Cycle of Birth-Death or Transmigration of the Soul continues indefinitely. The main remedy to get rid of it is to go into the shelter of the *Satguru*.

It is by the *Guru*'s grace that the *jiva* is able to escape from both, *Swarg*s and *Narak*s.

कवनु नरकु किआ सुरगु बिचारा संतन दोऊ रादे।।
हम काहू की काणि न कढते अपने गुर परसादे।।

-- आदि ग्रन्थ (रामकली भगत कबीर, पृ० 969)

What is hell, and what is heaven? The Sants reject them both. I have no obligation to either of them, by the grace of my Guru.

Upon receiving the Sermon of the Perfect Master and remaining in the *Sadh Sangat* (Company of the Holy), one does not have to go to *Narak*.

नानक नामु नामु जपु जपिआ अंतरि बाहरि रंगि।।
गुरि पूरै उपदेसिआ नरकु नाहि साधसंगि।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 257)

O Nanak, one who chants the Name, and meditates on the Name with love inwardly and outwardly, receives the Teachings from the Perfect Guru; he joins the Sadh Sangat, the Company of the Holy, and does not fall into hell.

When the *Satguru* bestows the Wealth of *Naam*, they leave Their Imprint upon the *jiva*. The disciple of a Perfect Master does not go to *Narak* and *Kaal* does not accept him.

Although, if after receiving *Naam*, and the disciple abandons the *Guru* due to getting into bad company and even forget *Naam*, then if he goes into *Narak* by mistake, then the *Satguru* has to go to the *Narak* in order to extricate him. As a moneylender follows his creditor even if he goes some other place, and if a person's son goes to a foreign land, he would go there to retrieve him, so does if a *Sant* follows His *jiva*, wherever he may go and retrieves him. Howsoever bad a son may be, the father has to keep his dignity intact. In the same manner, G*uru* retrieves one upon whom He has

bestowed *Naam* by keeping the dignity of Godliness intact. Tulsi Sahib says,

संत छाप जेहि जीव पै लागी। कोइ जिव भूलि गया अनुरागी।।
कूसंगति से भूल समानी। जाकी कहूँ सुनो सहदानी।।
जो कदाचि नरक मैं जावे। संत जाय के जहाँ छुड़ावें।।

When the stamp of the Sant is put on a jiva, who has forgotten to love, and has committed mistakes due to bad company, listen, I speak of his identity. Should he go to hell, the Sant goes there to release him.

साह असामी पै करज, जाय लेइ जहँ होय।
ऐसे संत सुभाव को परख लीजीये सोय।।

He takes on the debt upon Himself, in order to return it to the money-lender. Such is the test of the disposition of the Sant.

मोहर छाप के काज सिधावें। नरक मांहि वै जीव जुड़ावें।।

He fulfills the duty of the stamp upon the jiva, and goes to have him released from the hell.

अंगुठा बोरि नरक के माहीं। वहि ततछिन में नरक सुखाई।।

-- तुलसी साहिब (सन्तों की बानी, पृ० 406)

By merely dipping His thumb, He makes the hell instantly dry.

He refers to the instance when King Janak went to the *Narak*, the entire *Narak* became cool. If his single vision could efface the fire of *Narak*, then the personality of the *Guru* is millions of times more powerful. If a disciple is under the *Guru*'s support, and the *Guru*'s hand is upon his head, and he goes to *Narak*, the entire *Narak* becomes calm and there is flutter among *Kaal*'s regime. Shams-i-Tabriz says that the faqirs possess the power to douse the fire of *Narak*, whenever They please.

Among the Muslims, there has been a faqir, Rabia Basri. When another faqir mentioned *Narak* to her, she said that all she required was a cupful of water to douse its fire.

The *Sadhu-Sant*s possess the weapon of *Naam* (see Part I-A, Ch. 5: *Naam*), which extricates all desires by their roots. How can the *Narak* confront this? Also, the *Satguru* negates all our three types of *karma*s (*Sanchit* संचित, *Prarabdh* प्रारब्ध and

Kriyaman क्रियमान) by collecting, making pay and liquidating them. In addition, he makes the *karma*s selfless (*Nish-Kaam* निष्काम) through the earnings of *Naam*. This task is away from the many labours, intelligence, considerations and techniques. The gift of *Naam* is provided only by the *Guru*. It is received from Him, should one have great fortune.

नामु निधानु पाइआ वडभागी नानक नरकि न जाई।।
घाल सिआणप उकति न मेरी पूरै गुरू कमाई।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 915)

I have obtained the treasure of the Name, by great good fortune; O Nanak, I shall not fall into hell. Clever tricks have not worked for me; I shall act according to the Instructions of the Perfect Guru.

All doers of deeds such as doing charity and *karma-Dharma*s are within the bound of *karma*s. Hence, they go to *Dharam Rai* (see Part I-A, Ch. 2: *Dharam Rai*) and do not receive redemption from *Yama-Kaal*, and have to repeatedly come into the world.

पुंन दानु जो बीजदे सभ धरम राइ कै जाई।।
बिनु सतिगुरू जमकालु न छोडई दूजै भाइ खुआई।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1414)

The charity and generosity he pretends to give will be judged by the Righteous Judge of Dharma. Without the True Guru, the Messenger of Death does not leave the mortal alone; he is ruined by the love of duality.

होम जग तीरथ कीए बिचि हउमै बधे बिकार।।
नरकु सुरगु दुइ भुंचना होइ बहुरि बहुरि अवतार।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 214)

You may make burnt offerings, sacrificial feasts and pilgrimages to sacred shrines in egotism, but your corruption only increases. You are subject to both heaven and hell, and you are reincarnated over and over again.

- By *Sadh Sangat*, the company of the Holy and taking shelter of *Satguru*.

ममा जाहू मरमु पछाना।। भेटत साधसंग पतीआना।।
दुख सुख उआ कै समत बीचारा।। नरक सुरग रहत अउतारा।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 259)

Those who understand God's mystery are satisfied, joining the Sadh Sangat, the Company of the Holy. They look upon pleasure and pain as the same. They are exempt from incarnation into heaven or hell.

सुंदरु सुघडु सूरु सो बेता जो साधू संगु पावै।।
नामु उचारु करे हरि रसना बहुड़ि न जोनी धावै।।

-- आदि ग्रन्थ (देवगंधारी म० 5, पृ० 531)

Beautiful, wise, brave and divine is one who obtains the Sadh Sangat, the Company of the Holy. He chants Naam, the Name of the Lord, with his tongue, and does not have to wander in reincarnation again.

पूरन ब्रहमु रविआ मन तन महि आन न द्रिसटी आवै।।
नरक रोग नही होवत जन संगि नानक जिसु लड़ि लावै।।

-- आदि ग्रन्थ (देवगंधारी म० 5, पृ० 531)

The Perfect Lord God pervades his mind and body; he does not look upon any other. Hell and disease do not afflict one who joins the Company of the Lord's humble servants, O Nanak; the Lord attaches him to the hem of His robe.

गुर का सेवकु नरकि न जाए।। गुर का सेवकु पारब्रहमु धिआए।।
गुर का सेवकु साधसंगु पाए गुरु करदा नित जीअ दाना हे।।

-- आदि ग्रन्थ (मारू म० 5, पृ० 1075)

The Guru's servant is not consigned to hell. The Guru's servant meditates on the Supreme Lord God. The Guru's servant joins the Sadh Sangat, the Company of the Holy; the Guru ever gives the life of the soul.

कबीर सुरग नरक ते मै रहिओ सतिगुर के परसादि।।
चरन कमल की मउज महि रहउ अंति अरु आदि।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1370)

Kabir, I have been spared from heaven and hell, by the grace of the True Guru. From beginning to end, I abide in the joy of the Lord's Lotus Feet.

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Annexure-A

DESCRIPTION OF HELLS

(Srimad Bhagavatam Canto 5, Chapter 26)

1. Tâmisra: Someone who takes away the money, the wife or children of someone else is sure to be bound with the fetters of time by the most frightening men of Yamarâja and by force to be thrown into the hell of Tâmisra ['the darkness']. Having landed in that darkest of all conditions being deprived of food and water, beaten with sticks and scolded, he sometimes, in his desperation, loses his consciousness because of the severe punishments received.

2. Andhatâmisra: He who by cheating enjoys the wife, possessions etc. of someone else, is the same way by force thrown into the hell that is called Andhatâmisra ['blind darkness'] because the embodied soul, as a consequence of the constant agony there, apart from his mind also loses his sight and thus becomes as blind as a tree cut by the roots.

3. Raurava: He who in his life on earth, taking his body for his self and property, harmed other living beings while day after day labouring to support his own family only, will, upon leaving this world, because of that sin end up in Raurava. With Yamarâja presenting the consequences for this offense, the living beings that were hurt by him in this life will in his afterlife turn into savage creatures [called rurus] who then hurt him to the same extent. Because of these wild beasts that are more vicious than snakes, the scholars speak of Raurava ['the hell of the monsters'].

4. Mahâraurava: Similarly there is Mahâraurava [the 'great monster'] wherein someone is killed and eaten by the ruru beasts named kravyâda, just as he himself did solely for the maintenance of his body.

5. Kumbhîpâka: But a person who in this life was very cruel towards [land and sea] animals or birds and cooked them alive, is condemned by even the most cruel-hearted man eaters. After his death the servants of Yamarâja will throw him in Kumbhîpâka ['the hell of the cooking pot'] to be cooked in boiling oil himself.

6. Kâlasûtra: And anyone who in this life kills a brahmin, ends up in a hell named Kâlasûtra ['the long course of time'] that has a surface of copper with a circumference of ten thousand yojanas and is heated by the sun from above and by a fire from below. With his body internally plagued by hunger and thirst and externally being scorched, he at times lies down and then rolls about, then he jumps to his feet again and next runs hither and thither - and that for the duration of as many thousands of years as there are hairs on the body of an animal.

7. Asipatravana: He who in this life unnecessarily deviated from his path of self-realisation and yielded to hypocrisy [or heresy], is forced

into a hell known as Asipatravana ['the razor-sharp forest'] where he is beaten with a whip so that he, fleeing away left and right, cuts his body on the two-edged razor sharp palm leaves. He, in denial of his own nature [or neglect of his civil duty], will thus have to face the result of following the wrong path and then, with a lot of pain, stumbling at every step, stupefied thinks: 'Oh, what have I done to myself?'

8. Sûkaramukha: Or that head of state or state official who in this life punishes someone innocent or inflicted corporeal punishment on a brahmin, will in his next life land in the hell of Sûkaramukha ['hog's mouth']. There the different parts of his body will be crushed by the strong assistants [of Yamarâja] as if it concerned sugarcane. Just like someone who innocently was arrested to be punished, he will then, pitiably crying out loud, be overwhelmed by desperation and faint.

9. Andhakûpa: Some creatures are by the Creator designed to live as parasites unaware of the harm they do to others, but he who in his will to survive himself causes pain very well knowing what he is doing to other creatures of God, lands in his afterlife in Andhakûpa ['the overgrown well']. With the harm he did to the beings in question, he will experience that evil himself. Just like the creatures with an inferior body - the game, the birds, snakes, mosquitoes, lice, worms, flies and whatever - [himself having such an inferior body,] he in his turn everywhere in the darkness will be persecuted, hurt and disturbed by them and then wander around without being able to find a place to rest.

10. Krimibhojana: He who in his life eats whatever he obtained by the grace of God but does not share it with others and thus neglects the five forms of sacrifice [to the gods, the wise, the ancestors, the needy and the animals], is just like a crow. Such a person will in his afterlife fall in the most abominable hell of Krimibhojana ['to feed on worms'] where, having landed in a hundred thousand yojanas wide lake full of worms, he as a worm himself may feed on and in his turn be eaten by the other worms, for as many years as that lake measures in yojanas. Such is the pain that he causes himself who - without atoning for his sins - eats food that he did not share and sacrifice.

11. Sandams'a: When one for no apparent reason in this life by means of theft or violence, takes away gold, gems and so on from a brahmin or from others, oh King, one will in his afterlife by the men of Yamarâja be forced to hold red-hot iron balls and then get his skin torn off by tongs [because of which that hell is called Sandams'a, 'tongs hell'].

12. Taptasûrmi: Any person, man or woman, who in this life approached someone of the same or the opposite sex for illicit [by law prohibited] sexual intercourse, will in his afterlife be beaten by whips and forced to embrace a very hot iron image in the form of a man when one is a woman or in the form of a woman when one is a man [: Taptasûrmi, the hell of 'the red hot iron statue'].

13. Vajrakanthaka-s'âlmalî: Anyone who in this life indulges in indiscriminate sexual intercourse [also with animals e.g.], will in his after-

life land in the hell of Vajrakanthaka-s'âlmalî ['the thunderbolt-thorn cotton tree'] where he, being hung [on thorns], will be pulled down.

14. Vaitaranî: They who in this life belonging to the royalty or the government despite their high birth transgressed the boundaries of dharma, will after their death land in Vaitaranî ['the river of impetuous passion']. Having broken with the code of conduct for the ruling class they suffer in the moat around that hell being eaten by ferocious animals in the stream here and there. Unable to relinquish the body because of the strength of the vitality of their sin, they are then reminded of their bad deeds as they are pained in the river of stool, urine, pus, blood, hair, nails, bones, marrow, flesh and fat.

15. Pûyoda: Those men who in this life as husbands of lower class women lost their cleanliness, good behaviour and regulated life, and shamelessly behaved themselves like animals, will, when they have died, land in an ocean full of pus, excrement, urine, mucus and saliva, and only be able to subsist on everything that is extremely revolting [: the Pûyoda hell of 'fetid waters'].

16. Prânarodha: The leaders belonging to the higher classes - including the brahmins - who in this life keeping dogs or asses take pleasure in hunting with them, will, killing animals other than prescribed, after their death themselves become the target of Yamarâja's men who will pierce them with arrows [he hell of Prânarodha, 'smothering the breath'].

17. Vis'asana: People who, in this life being most proud of their wealth and position, kill animals for their prestige in sacrificing, will in the next world fall into the hell of Vis'asana ['the sleeplessness'], where the helpers of Yamarâja make them suffer and cut them to pieces.

18. Lâlâbhaksha: But he who in this life as someone of the higher classes [dvija], bewildered by his lusts causes his wife of the same caste to drink his semen, will because of that sin in his next life be thrown into a river of semen and be forced to drink it himself [this is the hell of Lâlâbhaksha, 'to have semen for food'].

19. Sârameyâdana: Or those kings and their servants who in this world as thieves, arsonists and poisoners ransack villages and plunder caravans, will, after they died, be devoured by the voracious seven hundred twenty dogs with mighty teeth of the Yamadûtas [the hell of Sârameyâdana 'the dogs' meal'].

20. Avîchi: Also the one who in this life speaks a lie or bears false witness in business transactions, in gifts of charity or in other affairs, will, after his death, head first free fall be thrown from the top of a hundred yojanas high mountain in the hell of Avîchimat ['having no water']. There the arid land consisting of stones waves like a sea where he, with his body broken everywhere, does not die, but instead is dragged to the top to be thrown down again.

21. Ayahpâna: When a brahmin or his wife drinks soma-rasa [a sacred intoxicating beverage], or when a ruler or trader in this life in

a state of illusion drinks liquor, while they have taken a vow [not to], they will all be brought to the hell where, with a foot on their chest, red-hot molten iron will be poured into their mouths [the hell of Ayahpâna, 'drinking iron'].

22. Kshârakardama: Next to that one must consider anyone a living corpse who, being low-born or degraded, in this life falsely proud failed to be respectful towards a more honourable person of a higher birth, austerity, knowledge, good behaviour and faithfulness to the principles. After his death, he will, head first, be thrown in the hell of Kshârakardama [the 'pool of acrid mud'] to suffer there the severest agony.

23. Rakshogana-bhojana: Men who in this life sacrificed other people in worship [of Kâlî] and the women who ate those people, those kind of murderers will be slain like animals in the abode of Yamarâja by groups of punishing Râkshasas who, just like those man-eaters did themselves, will cut them with swords to pieces, drink their blood and dance and sing thereto in delight [: the hell called Rakshogana-bhojana, 'to be the food of the devil'].

24. S'ûlaprota: But persons who in this world lured innocent creatures, seeking shelter in the forest or the village, by making them feel safe, but instead caused them pain by playing games with them, piercing their bodies or putting them on a leash, those people after their death can be sure that their own bodies will be fixed likewise and that they, starved and thirsty and such, will be tortured from all sides by sharp beaked birds like herons and vultures so that they may remember the sins they committed [the hell of S'ûlaprota, 'pierced by the pike'].

25. Dandas'ûka: Also those men who, like snakes with an angry nature, in this life caused pain to others without any necessity, will, after their death, fall down in a hell called Dandas'ûka ['the cudgel in return'] where, oh King, five- and seven-hooded serpents raise before them in order to eat them just like mice.

26. Avatha-nirodhana: Or they who in this life confine living beings either in blind wells, in granaries or in caves, will likewise in their next life be forced to enter the same places, to be locked up there with poisonous fumes, fire and smoke [the hell called Avatha-nirodhana, 'to be thrown in the dark'].

27. Paryâvartana: Someone who in this life, as a householder, every time he received guests or visitors, gave them a sinful look of anger as if he wanted to burn them with his eyes, for sure will land in the hell meant for those with a sinful vision, where his eyes will be plucked out by the powerful beaks of herons, vultures and crows [the hell of Paryâvartana, 'the eyes plucked'].

28. Sûchîmukha: Also those egoists who with a look of disapproval regard all with suspicion, whose heart and face dry up by the thought of expenditure and loss, and who like evil spirits protecting their wealth

are never happy, will after their death because of their sinful deeds to protect those riches and increase their incomes, fall down in a hell called Sûcîmukha ['the pin first'], where the commanders of Yamarâja like expert weavers with thread and needle will stitch the limbs of the bodies of those money grabbing ghosts and sinners.

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Annexure-B

DESCRIPTION OF HELLS

(Garuda Purana Chapter 3 & 4)

There are 8.4 millions of hells, the midst of which are twenty-one most dreadful of the dreadful: Tâmisra, Lohaśanku, Maharauravaśâlmalî, Raurava, Kudmala, Kâlasûtraka, Pûtimrittika, Sanghâta, Lohitoda, Savisha, Sampratâpana, Mahâniraya, Kâka, Ûlu, Sanjîvana, Mahâpathin, Avîchi, Andhatâmisra, Kumbhîpâka, Sampratâpan and Tapana,

'Those who always delight in wrong deeds, who turn away from good deeds, go from hell to hell, from misery to misery, from fear to fear. The righteous go into the city of the King of Justice by three gateways, but the sinful go into it only by the road of the southern gate. The Vaitaranî River is only on this very miserable way. I will tell you who the sinners are who go by it. Slayers of Brâhmins, drinkers of intoxicants, slayers of owe, infanticides, murderers of women, destroyers of the embryo, and those who commit secret sins, Those who steal the wealth of the teacher, the property of the temple or of the twice-born; those who take away the possessions of women, and those who steal the possessions of children; Those who do not repay their debts; those who misappropriate deposits; those who betray confidence; and those who kill with poisonous foods; Those who seize upon the fault and depreciate the merit, who are jealous of those who have merit, who are attached to the wicked, who are foolish, who turn away from the company of the good; Those who despise places of pilgrimage, good men, good actions, teachers and Shining Ones; those who disparage the Purânas, the Vedas, the Mîmânsâ, the Nyâya and the Vedânta; Those who are elated at seeing the miserable, who try to make the happy wretched, who speak evil words, and are always evil-minded; Those who do not listen to good counsel nor even to the word of the Śâstras, who are self-satisfied, who are unbending, who are foolish, who thinks themselves learned;-- These, and many others, very sinful, devoid of righteousness, certainly go on the Way of Yama, weeping day and night. Beaten by the messengers of Yama, they go towards the Vaitaranî. I will tell you what sinners fall into it. Those who dishonour their mothers, fathers, teachers and preceptors and the reverend,--these men sink in it. Those who wickedly abandon their wives, faithful, of good qualities, of noble birth, and modest, fall into the Vaitaranî. Those who ascribe evil to the good, possessed of thousands of merits, and treat them disrespectfully, fall into the Vaitaranî. Who does not fulfil promises made to Brâhmins, and who, having called them, says, 'There is nothing for you,'--of these two the stay is continued. Who takes away what he gave; who repents of his gifts: who

takes away another's livelihood; who hinders others making gifts; Who obstructs sacrifices; who prevents the telling of stories; who removes field-boundaries; who ploughs up pastures; The Brâhmin who sells liquors, and consorts with a low-caste woman; who kills animals for his own gratification, not for the prescribed sacrifices of the Vedas; Who has put aside his Brâhmanic duties; who eats flesh and drinks liquor; who is of unbridled nature; who does not study the Śâstras; The Śûdra who studies the letter of the Vedas, who drinks the milk of the tawny cow, who wears the sacred thread or consorts with Brâhminwomen; Who covets the King's wife; who abducts others' wives, who is lustful towards virgins, and who slanders virtuous women;--These, and many other fools, fond of treading forbidden paths, anal abandoning prescribed ditties, fall into the Vaitaranî. Having come all along the path the sinful reach the abode of Yama, and having come, by command of Yama, the messengers hurl them into that river again. They then hurl those sinners into the Vaitaranî, which is the foremost among hells. Who did not make gifts of black cows, nor perform the ceremonies for those who are in the upper body; having suffered great misery in it, go to the tree standing on its bank. Who give false witness; who perform false duties; who earn by cheating, and who gain a livelihood by thieving; Who cut down and destroy big trees, gardens and forests; who neglect vows and pilgrimages, who destroy the chastity of widows; The woman who despises her husband and thinks about another,--such and others at the silk-cotton tree experience much beating. Those who fall down, through being beaten, the messengers cast into hells. I will tell you about the sinful who fall into them. Deniers, those who break the laws of morality, the avaricious, those attached to sense-objects, hypocrites, the ungrateful,--these certainly go to hell. Those who destroy wells, tanks, ponds, shrines, or people's houses,--these certainly go to hell. Those who eat, having neglected their wives, children, servants and teachers, and having neglected the offerings to the forefathers and the Shining Ones,--these certainly go to hell. Those who obstruct roads with posts, with mounds, with timber, with stones or with thorns,--these certainly go to hell. Those who, self-indulgent, do not worship Śiva, Śivâ, Hari, Sûrya, Ganeśa, the wise, and the good teachers,--these certainly go to hell. The Brâhmani who places a harlot on his bed, goes to a low condition; begetting offspring of a Śudra woman, he is certainly degraded from the Brâhmin rank: That wretched twice-born is not worthy of salutation at any time; those fools who worship him certainly go to hell. Those who are fond of quarrels, do not give up causing dissension among Brâhmans and cow-fights but delight in them,--they certainly go to hell. Those who, through malignity, commit transgression at the time of conception, with women who have no other refuge,---these certainly go to hell. Those men who, blinded by passion, consort with women in the monthly courses, on the four days of lunar change, in the day time, in water, on Śrâddha occasions, these certainly go to

hell. Those who throw their bodily refuse into fire, into water, in a garden, in a road, or in a cowpen,--these certainly go to hell. Those who are makers of swords, and of bows and arrows, and those who are sellers of them,--these certainly go to hell. Vaiśyas who are dealers in skins; women who sell their hair; these who sell poisons;--all these certainly go to hell. Those who do not compassionate the helpless, who hate the good, who punish the guiltless;--these certainly go to hell. Those who do not feed the Brâhman guests, who have come full of hope to the house, even though food is cooked;--these certainly go to hell. Those who are suspicious of all creatures, and who are cruel to them, those who deceive all creatures;--these certainly go to hell. Those who assume observances, and afterwards, with senses uncontrolled, cast them away again,--these certainly go to hell. Those who do not respect the teacher who imparts the knowledge of the Supreme Self, and the tellers of the Purânas,--these certainly go to hell. Those who betray their friends; those who cut short friendship; and those who destroy hopes;--these certainly go to hell. He who interferes with marriage, processions of the Shining Ones, or bands of pilgrims, dwells in a dreadful hell from which there is no return. The very sinful man who sets fire to a house, a village or a wood, is captured by the messengers of Yama and baked in pits of fire. When his limbs are burnt with fire, he begs for a shady place, and then is led by the messengers into the forest of sword-like leaves. When his limbs are cut by its leaves, sharp as swords, then they say, 'Ah, ha! Sleep comfortably in this cool shade!' When, afflicted with thirst, he begs for water to drink, then the messengers give him boiling oil to drink. Then they say: 'Drink this liquid and eat this food.' As soon as he drinks it he falls down, burning inside. Getting up again somehow, he wails piteously. Powerless and breathless he is unable even to speak. Thus, it is declared, O Târkshya, that there are many torments for the sinful. Why should I explain them fully, when they are spoken of in all the Śâstras? Being tortured thus, men and women by thousands are baked in dreadful hells until the coming of the deluge. Having eaten there their undecaying fruits they are born again. By order of Yama they return to the earth and become unmoving and other creatures: Trees, bushes, plants, creepers, rocks and grasses, these are spoken of as unmoving; enveloped in great delusion,-- Insects, birds, animals and fish;--it is said that there are eighty-four hundred thousands of fates of birth-fates. All these evolve thence into the human condition; having come back from hell they are born in the human kingdom amongst low outcastes, and even there, by the stains of sin, become very miserable. Thus they become men and women oozing with leprosy, born blind, infested with grievous maladies, and bearing the marks of sin.

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31

DUTY OF HOUSE-HOLDER
(*Grihasth Dharma* गृहस्थ धर्म)

Need for *Grihasth Dharma.*

It is very important to put the 'Duty of Domesticity' to practice. Disregarding the Rules of *Grihasth Dharma*, has resulted in a degeneration in our homes. We ought to understand as to why a wedding is celebrated. The mutual relationship between a husband and wife are those, by which, our domestic life can lead to worldly and spiritual happiness. Each home is a small kingdom. Unless it is properly administered, until then, we cannot expect to accomplish our work – be it societal or political, intellectual or spiritual.

Amongst the Hindus, four of the *Ashrama*s are of significance: 1. *Brahmacharya* ब्रह्मचर्य (Celibacy), 2. *Grihasth* गृहस्थ (Domesticity), 3. *Vaanaprasth* वानप्रस्थ (Hermitage) & 4. *Sannyasa* संन्यास (Asceticism). Of these four, *Grihasth Ashram* has been considered to be the highest. The highest categories of Sages and *Avatar*s have almost always been house-holders. Guru Nanak and the remaining nine *Guru*s, Swami Shivdayal Singh, Shams-i-Tabriz, Maulana Rumi etc. and Lord Ramachandra ({14}-petalled lotus) and Lord Krishna ({16}-petalled lotus) were all domesticated. The Shastras say that in the manner that all the worldly *jiva*s are dependent on mother earth, likewise are the remaining three *Ashrama*s are dependent on *Grihasth Ashram*. Lord Manu has described *Sannyasa Ashram* as the river, and the *Grihasth Ashram* as the Ocean. Lokamanya Tilak has also stated his views in this regard in 'Gita Rahasya', saying that the *Grihastha Ashram* is a

very lofty *Ashram*. What is the worth of abandoning it and taking to *Sannyasa*? The humans are a social being. In order to keep the Law of Nature intact, Gurbani says,

गोरी सेती तुटै भतारु।। पुतीं गंढु पवै संसारि।।

-- आदि ग्रन्थ (माझ की वार म० 1, पृ० 143)

If a husband leaves his wife, their children may bring them back together in the world, and the bond is established.

The children form relationships in the world. Hence, wise persons say that *Grihastha Dharma* is sovereign.

सकल धरम महि ग्रिहस्थ प्रधान।।

Of all the Dharmas, that of the Householders is sovereign.

Guru Amardas Ji says,

इसु भेखै थावहु गिरहो भला जिथहु को वरसाइ।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 587)

Instead of wearing these beggar's robes, it is better to be a householder, and give to others.

Bhai Gurdas says that *Grihasth Dharma* is sovereign in the manner that the ocean is in relation to the river, sandalwood to the trees, swan to the birds, Siri raga to the ragas, and *Dhyan* of the *Guru* to all *Dhyan*, likewise, *Grihasth* is predominant amongst all *Dharma*.

जैसे सरि सरिता में सकल मै समुंद बडो
मेर मै सुमेर बडो जगतु बखान है।।
तरवर बिखै जैसे चंदन बिरखु बडो
धात मै कनक अति उतम कै मान है।।
पंछीअन मै हंस मृग राजन मै सारदूल।
रागन मै सिरीरागु पारस पखान है।
गिआँनन मैं गिआनु अरु धिआनन मै धिआन गुर
सकल धरम मै गृहसतु प्रधान है।।

-- भाई गुरदास, कबित्त सवैये (376)

Ocean is best out of all rivers and lakes (and other forms of water accumulation) and Meru is best out of all mountains. Sandal is best out of all trees and Gold is considered to be most valuable out of metals. Swan is the best amongst birds; amongst the Cat family Babbar-Sher (lion) is the best; Sri-Raag is best amongst

Raagas; Paaras (Philosopher's Stone) is best amongst stones. Out of all knowledge and meditation, Satguru's knowledge and meditation is best, same way, out of all Dharma, Grihasth Dharma is best.

Baba Farid says,

फरीदा पाड़ि पटोला धज करी कम्बलड़ी पहिरेउ।।
जिन्ही वेसी सहु मिलै सेई वेस करेउ।।

-- आदि ग्रन्थ (सलोक सेख फ़रीद, पृ० 1383)

Farid, I have torn my clothes to tatters; now I wear only a rough blanket. I wear only those clothes which will lead me to meet my Lord.

On this subject, the Guru Sahibans have thrown considerable light and stated,

काइ पटोला पाड़ती क्मबलड़ी पहिरेइ।।
नानक घर ही बैठिआ सहु मिलै जे नीअति रासि करेइ।।

-- आदि ग्रन्थ (सलोक सेख फ़रीद, पृ० 1383)

Why do you tear apart your fine clothes, and take to wearing a rough blanket? O Nanak, even sitting in your own home, you can meet the Lord, if your mind is in the right place.

Guru Hargobind was once on a tour to Kashmir. He stayed in Gujarat en-route. He was accompanied by wife/women. People mocked Him saying, "Being a *Guru-* a *Pir*, and alongwith it, to be a householder!" Upon this, the Guru Sahib stated that Gujarat is a place of clowns, and the clown of Gujarat are famous. Shah Daula was a renowned faqir of Gujarat. When he came to know of this, he got Guru Sahib to pardon those people. The Guru Sahib stated in the context of Community *Dharma* that,

औरत ईमान, पुत्र निशान, दौलत गुज़रान, फ़क़ीर न हिन्दू न मुसलमान।।

The wife is one's faith, the son is one's mark, the wealth is what passes away and a faqir is neither a Hindu, nor a Musalman.

At another place, Guru Arjan Dev has stated that those who renunciate leaving their wife, look at other women with an evil intent, with such a renunciation the Lord is not met; instead he is very displeased. It is essential for a healthy woman and man to be married. Health is to be maintained

by *Brahmacharya* (Celibacy). Hence, it is essential that until the youth (boy: 25 years; girl: 20 years), once should remain celibate. By this, one acquires within a magnetic power, which leads to physical and mental health and all the bodily and spiritual tasks are insured for success.

A person, who is unworthy of *Grihasth*, he may take to *Sannyaas*. However, whichever an *Ashram* he adopts, he should fulfil it with a dutiful manner.

कबीर जउ ग्रिहु करहि त धरमु करु नाही त करु बैरागु।।
बैरागी बंधनु करै ता को बडो अभागु।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1377)

Kabir, if you live the householder's life, then practice righteousness; otherwise, you might as well retire from the world. If someone renounces the world, and then gets involved in worldly entanglements, he shall suffer terrible misfortune.

Should one take to *Grihasth*, one should spend a dutiful life, else take to detachment (*Vairagya* वैराग्य). Should he still wander about the homes of the house-holders, and remain in bondage, he is an unfortunate person indeed.

Guru Nanak Dev sings the glory of the House-holder, saying that a *Grihasth* is he, who has kept his senses under control, does the remembrance of the Lord, labours hard and undertakes every task with restraint. Until he is in the body, he should do charity to the poor and the destitutes. Such a house-holder is unsullied like the river Ganga.

सो गिरही जो निग्रहु करै।। जपु तपु संजमु भीखिआ करै।।
पुंन दान का करे सरीरु।। सो गिरही गंगा का नीरु।।

-- आदि ग्रन्थ (रामकली की वार म० 1, पृ० 952)

He alone is a householder, who restrains his passions and begs for meditation, austerity and self-discipline. He gives donations to charity with his body; such a householder is as pure as the water of the Ganges.

The male and the female are the twin wheel of the cart of the house-hold. The female is the half of the body. In order for the cart to run, both the wheels need to operate properly. The house-holder ought to keep morality and faith in

the bodily marital life. The Guru Sahibans have exhorted to maintain such a faith in the quest of the spiritual marital life, i.e., a person should, while fulfilling the duties of the house-holder, take some time out in order to maintain seclusion or spend time at the *Guru*'s feet and fulfil the need for *Vaanaprasth* (retiring to forest). He should discard all expectations and mental desires, thereby imbibing the true *Sannyas* and acquire spiritual support; then dedicate the rest of his life to serve others bodily and spiritually.

The person ought to remain a an unattached state while in the *Grihastha Ashram*, in the manner of the Lotus flower.

विचे ग्रिह सदा रहै उदासी जिउ कमलु रहै विचि पाणी है।।

-- आदि ग्रन्थ (मारू सोलहे म० 4, पृ० 1070)

In his own home, he remains unattached, like the lotus flower in the water.

In order to obtain the secret of this detachment, it is essential to take the shelter of a *Satguru* or a *Murshid*. Should one meditate methodically, *Maya* (illusion) and attachment are removed. Such a person, while living in *Grihasth*, remains detached.

नानक नामु वसिआ जिसु अंतरि परवाणु गिरसत उदासा जीउ।।

-- आदि ग्रन्थ (माझ म० 5, पृ० 108)

O Nanak, if Naam, the Name of the Lord, dwells within the mind, one is approved and accepted, whether he is a householder or a renunciate.

अनदिनु कीरतनु केवल बख्यानु।। ग्रिहसत महि सोई निरबानु।।

-- आदि ग्रन्थ (सलोक म० 5, पृ० 281)

Night and day, sing the Kirtan, the Praises of the One Lord. In the midst of your household, remain balanced and unattached.

नानक सतिगुरि भेटिऐ पूरी होवै जुगति।।

हसंदिआ खेलंदिआ पैनंदिआ खावंदिआ विचे होवै मुकति।।

-- आदि ग्रन्थ (गूजरी की वार म० 5, पृ० 522)

O Nanak, meeting the True Guru, one comes to know the Perfect Way. While laughing, playing, dressing and eating, he is liberated.

A person ought to, while living as a house-holder, take the sermon of a Competent Guru or *Murshid* and live a life of continence, and by meditating upon *Shabd* or *Naam*, bring the mind under control. Such a person, while living a home, can yet find true liberation.

मन रे ग्रिह ही माहि उदासु।।
सचु संजमु करणी सो करे गुरमुखि होइ परगासु।।
गुर कै सबदि मनु जीतिआ गति मुकति घरै महि पाइ।।
गुर मिलिऐ नामु पाईऐ चूकै मोह पिआस।।
हरि सेती मनु रवि रहिआ घर ही माहि उदासु।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 26)

O mind, remain detached in the midst of your household. Practicing truth, self-discipline and good deeds, the Gurumukh is enlightened. Through the Word *(Shabd) of the Guru, the mind is conquered, and one attains the State of Liberation in one's own home. Meeting with the Guru, Naam is obtained, and the thirst of emotional attachment departs. When the mind is permeated with the Lord, one remains detached within the home of the heart.*

Should a person put the above teaching to practice, marriage no longer remains a barrier to spiritual progress. Such a person considers marriage to be a step of the ladder to clamber on to the Lord's Palace. *Sant*s and *Mahatma*s have lived in the world; they adopted the house-holder's life and followed its rules. They had children, but even then, they kept Spirituality to the fore and winning their life, dedicated it to the service of the Lord.

Both the physical and the spiritual marital bliss have been described by Guru Ramdas Ji under the direction of Guru Amardas Ji. He has, in depth, described the four-fold perambulations known as '*Laavan*' (described further) during the wedding rite known as '*Anand Kaaraj*' (Rite of Bliss). Prior to this, the wedding rites used to be conducted according to the Hindu Shastras, which is still prevalent amongst the Hindus. In it, the gods-goddesses are predominantly made witnesses. Thereafter the boy-girl are given a sermon as to what their responsibilities are in *Grihasth Ashram*. Guru Ramdas Ji

supplanted the gods-goddesses with the One Lord, and incorporated the prayer to Him, in the presence of *Satguru*, for His mercy and grace.

During the performance of the wedding rite amongst Hindus, Muslims and other faiths, sermon is given to the boy-girl about the physical wedded bliss. However, Guru Ramdas Ji has included the spiritual aspect as well. The being possesses both the soul and body, and is hence *Jiva+Atma*, i.e., *Jivatma*. By presenting the ideal of the spiritual wedded bliss along with that physical, the intention is that may their worldly journey also be successful.

It is useful to recall as to why and when the *Anand Kaaraj* rite came to be incorporated. Guru Amardas Ji used to arrange a langar for people of all castes. Whosoever came for His darshan was required to first eat at the langar. This was not found agreeable by the *Brahmin*s, and hence, they became opposed to the Guru Sahib and His disciples. There is a village called 'Guru ka Jandiala' about eleven miles from Amritsar. There lived two disciple brothers, Bhai Hindal and Bhai Dayal. The wedding date of Bhai Dayal's daughter was fixed, but the Brahmins refused to solemnise the occassion, and told them to go and get their Guru to complete the rite and said that they did not even wish to see their faces. Considering the prevalent religious fervour, this kind of narrow-heartedness and hatred was considered normal. Bhai Dayal was very depressed and along with his brother, Bhai Hindal Ji, went to the Durbar of Guru Amardas Ji at Goindwal Sahib and related the entire event to Him. Guru Amardas Ji was deeply moved. He stood up instantly and took Baba Buddha along with Him and proceeded to where a tank was being dug up, where Bhai Jetha Ji (later Guru Ramdas) was doing sewa and was climbing at the 21st step (out of the 84) with a basket of mortar upon His head. Baba Buddha Ji ordered Him to unload the basket and to go and complete the wedding rite of Bhai Dayal Ji's daughter. In the year 1631 (*Bhadon* 13th, Sunday), Guru Ramdas Ji, for the first time

poularized the new rite of *Anand Kaaraj* in the village Guru ka Jandiala.

The prayer to the Lord-in-Satguru is that by reading this sermon, the people comprehend the need for wedding and improve their lifestyles so that their worldly journey becomes successful.

Philosophy of the Undertaking of Marriage and its need.

The word '*Vivaah* विवाह' in Sanskrit is constructed with the root verb, वि + वह्, विवह्, meaning 'to lead away' (the bride from her father's house), take in marriage, marry [Atharva Veda]. The related term, '*Vahi prapane* वहि प्रापणे' means "to meet firmly, i.e., finding life-partner, which is a cause of joy."

In the life of a human being, marriage is an important event, which every society celebrates in a special way. Hindus call it '*Vivah*'; Muslims call it '*Nikaah*' or '*Shadi-e-Khana-Abadi*'; Sikhs call it *'Anand Kaaraj*'. In English, it is called '*Marriage*' or '*Matrimony*'. The intent behind all these is to get married, establish a household and prosper. The purpose is to make the human being complete. It is not sufficient that a pundit or mullah completes the rites, but to establish its need in the minds of boy-girl. The marriage is a meeting of a human being with another in life, so that with this meeting, the process of the evolution of the world my continue, which is the foundation of one-another.

Once, the Jews went to Jesus Christ and asked his opinion about divorce. He asked them as to what instructions has been given by Hazrat Moses to them. They replied that his commandments are to "in such a condition, to separate the male and female by divorce." Jesus said, that Moses has given such a decision on account of their being stone-hearted. In reality, the Lord created the male and female for the world's creation. Hence, the male starts living with the female, becoming separated from his parents in a manner that both are parts of the same body. They may appear to be twain, but

they are one. Hence, should the Lord unite them, may not any human power disunite them.

The marriage is a sacred bond that is not meant to break, except by death. By this sacred rite, the bond between the male and female becomes so strong that it remains stable lifelong; be it poverty or riches, sorrow or joy, it remains stable in all conditions.

Think about it – the male is born in one place and the female at another, but the hidden hand of the Lord joins them together in accordance with their respective fortuitousness. In this the human being remains helpless. The Adi Granth says that the Lord joins two souls with His unseen hands, in which none has a role to play.

जिस का कारजु तिन ही कीआ माणसु किआ वेचारा राम।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 784)

It was His job, and He has done it; what can the mere mortal being do?

Francis de Sales says,

It was God who brought Eve to Adam and gave her to him as his wife, and it is God, my friends, who with his invisible hand bound the knot which united you and gave you to one another; therefore give good heed that you cherish a love which is holy, sacred and divine. ('The Devout Life').

When the Lord is Himself the uniter of man and woman, then we can understand these three things:

1. This is such a uniting of two hearts that is unbreakable. If two planks of wood are joined by glue, should they ever be broken, the break should not be at the joint. Other than death, no worldly power ought to break them apart. May the one life function in them both. Mutual weaknesses – be they mental or physical – should not be viewed with hatred; instead, there should be a loving effort to rectify them. The examples of Newton in the west and of Sita, Savitri, Damayanti etc. exist in the east. Gurbani says,

धन पिरु एहि न आखीअनि बहनि इकठे होइ।।
एक जोति दुइ मूरती धन पिरु कहीऐ सोइ।।

-- आदि ग्रन्थ (सूही की वार म० 3, पृ० 788)

They are not said to be husband and wife, who merely sit together. They alone are called husband and wife, who have one light in two bodies.

Wife and husband are names, not of merely being together. Although there are two mannequins, but a single light functions in them. Their deity, expectations and beliefs being the same, they are godly and their ideal is the One Lord alone instead of the gods-goddesses; those who are not merely together in the journey of this world, but together in the next as well. In order to be God-oriented, it is essential to be *Guru*-oriented. Taking His teachings, one should stick to them, for one who follows these and has full faith in Him is liberated in a jiffy.

गुर बरती छिन मे तरे।।

One devoted to the Guru is liberated in a jiffy.

2. The Lord has bestowed the husband to the woman and wife to the man. Hence, at the physical level, they are the property of one-another. The owner of the body of the woman is the husband and that of the man, his wife. Hence, they should obey the *Dharma* of being avowed to one-another. The wife should not look at another man other than her husband. If she does, she should treat the elder ones as father-like, as brothers if equal, or sons if younger. Likewise, the husband ought not to see another woman, other than his wife. If this becomes necessary, to treat the elder ones as mother-like and equal ones as sisters and the younger as daughter-like. The Tenth Guru says that when I became a youth, *Gurudev* commanded me that until you possess breath, always be loving to your wife. May the thought of the bed of another never enter even in a dream.

सुध जब ते हम धरी बचन गुर दए हमारे।।
पूत इहै प्रण तोहि प्राण जब घट थारे।।
निज नारी के साथ नेहु तुम नित बढ़ईअहु।।
पर नारी की सेज भूल सपने ना जईअहु।।

-- दसम ग्रन्थ (चरित्रोपख्यान पृ० 88)

When I came of age, the father-Guru instructed me thus: Son, take a vow and keep it as long as there is life in you, Love your wedded wife ever and ever so much that not even in a dream should you share the bed of other woman. (Chatrio-pakhyan–1, Page 88, verse 53. http://www.adelaidesangat.com)

3. The woman is not a machine to be used perversively, but to give birth to a devotee, charity-giver and dutiful progeny.

जननी जने तो भगतजन कै दाता कै सूर।
नहीं तो जननी बांझ रहे काहे गवावे नूर।।

-- कबीर साहिब

Should the mother give birth, be it to a devotee or a warrior of the Lord; else, it is better that she remain sterile, why should she lose her light.

The mother and father have a great responsibility to bring up their children, so that they turn out to be good citizens, love one and all and become true Sons of the Lord. In charity-houses, temples and masjids, the children are taught, but not with full success. The reason for this is that the parents are careless in fulfilling their responsibilities towards them.

Those parents, who desire to make their children righteous and pure and lovers of the Lord, for them, it is essential that they themselves lead such a life and spend time in the Lord's remembrance and love, thus, being exemplary to their children. The children will automatically take to their colour. Princess Blanche, the mother of St. Louis, used to tell him, "My dear child! I would rather see you as a cadaver, than see you fall in sin."

Make a good home. This does not refer to decorating it with various things, but to a home, in which the children are brought up as righteous and pure, in which the atmosphere of love and peace prevails. In a home, where there is conflict and tension, there all the blessings fly away like a bird.

The human being is a composite of body and soul. We should not become unduly engrossed in keeping our world-

ly situation proper, but alongside, should take care of spiritual progress as well, which is a very important duty. The true life of spiritual joy should be acquired as well. Should a person get to be the owner of millions of worldly goods, what good are they, for, the things that are connected with the body do not accompany the spirit. One who loses his spiritual life, loses all. The physical wedded bliss is limited to say, ten, twenty, forty or hundred at best. We are but souls, not the body. We are but tenants of the body, not the house itself. Hence, the wedded bliss of the spirit, which is eternal, is more precious than that of the body. The latter ends with the body, but the former, being eternal, lives on even beyond. It is required that the human being continue his effort to obtain the spiritual wedded bliss. At the time allocated to that effort, the attention should be removed from the body and merged into that bliss, as though one has never been married before. A person, who keeps the spiritual wedded bliss along with that physical, remains happy for ever because the spirit is conscious, and its owner is Super-conscious. One should have connected with Him and experienced the bliss, but the human being keeps the soul engrossed in material things and enjoys them. St. Augustine says,

> *It is the great evil of man to desire to enjoy the things, which he ought only to use and to wish to use those which he ought to enjoy. We should enjoy spiritual and use corporal.*

What is the *Mantra* of remaining happy in Domesticity?

Guru Angad Dev Ji gave sermon to her daughter Bibi Bhani while leaving for her in-laws' place in the form of three '*Bh* भ's and explained to her that if she should ever commit a mistake, we should immediately accept it and apologize saying, "I have made a mistake (*Bhool* भूल)." Should the husband give a command, it should be accepted by saying, "*Bhala Ji* भला जी". Whenever there is a sorrow or tribulation or death, to say "*Bhana Ji* भाणा जी". The girl should feel the pride in having

to work with her hands in her in-laws' house. The kitchen and the work of cook-stove should not be left to the servants, and do the necessary work of stitching etc. and make use of mechines for spinning thread etc.

Hazrat Mohammad gave a spinning wheel to his daughter, Fatima as dowry, so that she could use it to fulfil the house need for cloth and instead of lazing around, stay involved doing selfless service for the betterment of the household.

In Gurbani, four qualities have been described for the husband's happiness and keeping him under control:

1. Humility or tolerance should be made one's adornment. One should not use one's intellect over that of the husband, and not be offended should her own clan be insulted.

2. Imbibe good qualities. Remain pure, have a service mentality in the house, respect the elders, love the children, do not deceive, and feel pride in enhancing the husband's betterment and honour.

3. Speak sweetly, do not hurt anyone's heart mentally, by speech and by action and not speak foul words. Do not indulge in calumny and gossip, and do not think evil of others.

4. Remain in the husband's command.

निवणु सु अखरु खवणु गुणु जिहबा मणीआ मंतु।।
ए त्रै भैणे वेस करि तां वसि आवी कंतु।।

-- आदि ग्रन्थ (सलोक सेख फ़रीद, पृ० 1384)

Humility is the word, forgiveness is the virtue, and sweet speech is the magic mantra. Wear these three robes, O sister, and you will captivate your Husband-Lord.

जाइ पुछहु सोहागणी वाहै किनी बाती सहु पाईऐ।।
जो किछु करे सो भला करि मानीऐ हिकमति हुकमु चुकाईऐ।।

-- आदि ग्रन्थ (तिलंग म० 1, पृ० 722)

Go and ask the happy, pure soul-brides, how did they obtain their Husband-Lord? Whatever the Lord does, accept that as good; do away with your own cleverness and self-will.

The Wife: Be the very manifestation of selfless service and sacrifice. Her beauty is her devotion to the husband and looking after the house.

The Husband: Be the manifestation of love, bravery and knowledge. His handsomeness is his devotion to his wife and worldly success. Without these, the husband is a dreadful person.

अमीरी माल वा दौलत मे समझना, कंम निगाही है।
जहां मिल कर रहें दो दिल, वहीं पर पातशाही है।।
अमीरों के महल से बढ़करख टूटे घर का कोना है।
खुशी की शै मुहब्बत है, न चाँदी है न सोना है।।

It is shortness of sight to consider Riches to be goods or wealth. Where the twain hearts remain together, there exists the Lord. Even the corner of such a shambled home is superior to the palaces of the rich. The manifestation of happiness is love, and not silver or gold.

Laavan - The Rounds.

The First *Laav.*

आदि ग्रन्थ (सूही म० 4, पृ० 773-774)

हरि पहिलड़ी लाव परविरती करम द्रिड़ाइआ बलि राम जीउ।।
बाणी ब्रहमा वेदु धरमु द्रिड़हु पाप तजाइआ बलि राम जीउ।।
धरमु द्रिड़हु हरि नामु धिआवहु सिंमृति नामु द्रिड़ाइआ।।
सतिगुरु गुरु पूरा आराधहु सभि किलविख पाप गवाइआ।।
सहज अनंदु होआ वडभागी मनि हरि हरि मीठा लाइआ।।
जनु कहै नानकु लाव पहिली आरम्भु काजु रचाइआ।।

In the first round of the marriage ceremony, the Lord sets out His Instructions for performing the daily duties of married life. Instead of the hymns of the Vedas to Brahma, embrace the righteous conduct of Dharma, and renounce sinful actions. Meditate on the Lord's Name; embrace and enshrine the contemplative remembrance of the Name. Worship and adore the Guru, the Perfect True Guru, and all your sins shall be dispelled. By great good fortune, celestial bliss is attained, and the Lord, Hari, Hari, seems sweet to the mind. Slave Nanak proclaims that, in this, the first round of the marriage ceremony, the marriage ceremony has begun.

घालि खाइ किछु हथहु देइ।। नानक राहु पछाणहि सेइ।।

-- आदि ग्रन्थ (सारंग की वार म० 1, पृ० 1245)

One who works for what he eats, and gives some of what he has - O Nanak, he knows the Path.

बहरे ताअत लुकमा बायद हलाल।

Keep your food pure.

Avoid *Tamasik* and *Rajasik* foods and stick to *Sattvik* diet. Alongside keeping Continence (*Brahmacharya*), keep your behaviour pure. Imbibe ethical virtues such as: unsulliedness, humility, non-violence, patience, truth, mercy, forgiveness, discrimination, love, selfless service etc.

This sermon has been given from the beginning of creation by the *Ishwara* in the Vedas authored by *Brahma*. The woman is not a machine for enjoying sense-perversions; instead, discard all sins and uphold karmic propensity and householder duty, keeping in line with the decorum of the Shastras, and fulfil your life lovingly and serving selflessly. Then, He exhorts us to meditate upon *Hari-Naam*, which is obtained by doing *Sumiran*. In order to be able to tread this path, one can obtain the teaching from a *Satguru* alone. Live fulfilling His Commandments and be devoted to Him. This will result in the destruction of all sins and all obstacles and difficulties in your path of faith shall disappear. Due to the removal the poison of *Maya*, you will experience bliss and the Lord's Name within shall begin to appear sweet. When one begins to experience joy within and begins to love Lord's Name, one may take it that the first Round of one's soul's wedded bliss has begun already.

The Second *Laav.*

हरि दूजड़ी लाव सतिगुरु पुरखु मिलाइआ बलि राम जीउ।।
निरभउ भै मनु होइ हउमै मैलु गवाइआ बलि राम जीउ।।
निरमलु भउ पाइआ हरि गुण गाइआ हरि वेखै रामु हदूरे।।
हरि आतम रामु पसारिआ सुआमी सरब रहिआ भरपूरे।।
अंतरि बाहरि हरि प्रभु एको मिलि हरि जन मंगल गाए।।
जन नानक दूजी लाव चलाई अनहद सबद वजाए।।

In the second round of the marriage ceremony, the Lord leads you to meet the True Guru, the Primal Being. With the Fear of God, the Fearless Lord in the mind, the filth of egotism is eradicated. In the Fear of God, the Immaculate Lord, sing the Glorious Praises of the Lord, and behold the Lord's Presence before you. The Lord, the Supreme Soul, is the Lord and Master of the Universe; He is pervading and permeating everywhere, fully filling all spaces. Deep within, and outside as well, there is only the One Lord God. Meeting together, the humble servants of the Lord sing the songs of joy. Slave Nanak proclaims that, in this, the second round of the marriage ceremony, the unstruck sound current of Shabd resounds.

When this state is achieved, then one can take it that the second Round of one's soul's wedded bliss has been accomplished already.

The Third *Laav.*

हरि तीजड़ी लाव मनि चाउ भइआ बैरागीआ बलि राम जीउ।।
संत जना हरि मेलु हरि पाइआ वडभागीआ बलि राम जीउ।।
निरमलु हरि पाइआ हरि गुण गाइआ मुखि बोली हरि बाणी।।
संत जना वडभागी पाइआ हरि कथीऐ अकथ कहाणी।।
हिरदै हरि हरि हरि धुनि उपजी हरि जपीऐ मसतकि भागु जीउ।।
जनु नानकु बोले तीजी लावै हरि उपजै मनि बैरागु जीउ।।

In the third round of the marriage ceremony, the mind is filled with Divine Love. Meeting with the humble Sants of the Lord, I have found the Lord, by great good fortune. I have found the Immaculate Lord, and I sing the Glorious Praises of the Lord. I speak the Word of the Lord (Bani). By great good fortune, I have found the humble Sants, and I speak the Unspoken Speech of the Lord. The Name of the Lord, Hari, Hari, Hari, vibrates and resounds within my heart; meditating on the Lord, I have realised the destiny inscribed upon my forehead. Slave Nanak proclaims that, in this, the third round of the marriage ceremony, the mind is filled with Divine Love for the Lord.

This is true devotion, which one obtains becoming *Gurumukh* and by having very great fortune indeed.

गुरमुखि भगति जितु सहज धुनि उपजै बिनु भगती मैलु न जाए।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 245)

The Gurumukh practices that devotional worship, by which the celestial music wells up; without this devotional worship, filth is not removed.

This Melody is sounding at the Lord's Door, and is manifested upon our brain.

तेरे दुआरै धुनि सहज की माथै मेरे दगाई।।

-- आदि ग्रन्थ (रामकली भगत कबीर, पृ० 970)

The Celestial Sound Current resounds at Your Door. Your insignia is stamped upon my forehead.

After listening to this melody, all desires of the Physical, Subtle and Causal regions are discarded, even so, that the joys and wealth of the world and its wedded bliss cannot attract such a one. One now considers all the objects of Maya to be trivial and one's mind develops Detachment (*Vairagya*).

When this state is achieved, then one can take it that the third Round of one's soul's wedded bliss has been accomplished already.

The Fourth *Laav.*

हरि चउथड़ी लाव मनि सहजु भइआ हरि पाइआ बलि राम जीउ।।
गुरमुखि मिलिआ सुभाइ हरि मनि तनि मीठा लाइआ बलि राम जीउ।।
हरि मीठा लाइआ मेरे प्रभ भाइआ अनदिनु हरि लिव लाई।।
मन चिंदिआ फलु पाइआ सुआमी हरि नामि वजी वाधाई।।
हरि प्रभि ठाकुरि काजु रचाइआ धन हिरदै नामि विगासी।।
जनु नानकु बोले चउथी लावै हरि पाइआ प्रभु अविनासी।।

In the fourth round of the marriage ceremony, my mind has become peaceful; I have found the Lord. As Gurumukh, I have met Him, with placid ease; the Lord seems so sweet to my mind and body. The Lord seems so sweet; I am pleasing to my God. Night and day, I lovingly focus my consciousness on the Lord. I have obtained my Lord and Master, the fruit of my mind's desires. The Lord's Name resounds and resonates. The Lord God, my Lord and Master, blends with His bride, and her heart blossoms forth in the Name. Slave Nanak proclaims that, in this,

the fourth round of the marriage ceremony, we have found the Eternal Lord God.

When the soul, by means of *Shabd* Melody, crosses over from the lower regions, and reaches the Tranquil State (*Sahaj Avastha*) or the Fourth State, it obtains the *Sat Purush* (*Hari*), who is beyond the triple *Gunas*.

त्रिहु गुणा विचि सहजु न पाईऐ त्रै गुण भरमि भुलाइ।।
पड़ीऐ गुणीऐ किआ कथीऐ जा मुंढहु घुथा जाइ।।
चउथे पद महि सहजु है गुरमुखि पलै पाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 68)

In the three qualities, tranquil balance is not obtained; the three qualities lead to delusion and doubt. What is the point of reading, studying and debating, if one loses his roots? In the fourth state, there is intuitive balance; the Gurumukhs gather it in.

This state is obtained by a *Gurumukh* soul. Her body and mind are suffused with the remembrance of the Lord, which the Lord. Now, within his soul, she constantly maintains focus on the Lord, thereby fulfilling her desire to be with the Lord, by means of *Hari-Naam*. The fortunate soul acquires the Eternal Wedded Bliss with the Lord (*Hari, Prabhu, Thakur*). The Complete *Naam* is established in her heart and she goes and is merged into the lap of the Eternal Lord (*Swami, Hari*). In this manner, beginning with the Physical husband, the soul completes the Fourth Round of the Eternal Husband (*Suhaag*) and her worldly journey is accomplished successfully. The Kingdom of the Lord is Eternal. This Eternal Husband cannot be obtained without the *Satguru*.

जुग चारे धन जे भवै बिनु सतिगुर सोहागु न होई राम।।
निहचलु राजु सदा हरि केरा तिसु बिनु अवरु न कोई राम।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 769)

The soul-bride may wander throughout the four ages, but still, without the True Guru, she will not find her True Husband-Lord. The Kingdom of the Lord is permanent, and forever unchanging; there is no other than Him.

This Eternal Husband can only be acquired by obtaining the teaching of the *Satguru* and remaining in His Will.

सदा सुहागु सुहागणी जे चलहि सतिगुर भाइ।।
सदा पिरु निहचलु पाईऐ ना ओहु मरै न जाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 66)

The happy soul-bride is always with her Husband-Lord, if she walks in harmony with the Will of the True Guru. She attains her Eternal, Ever-stable Husband, who never dies or goes away.

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32

QUESTION-ANSWERS

(*Prashna-Uttar* प्रश्न–उत्तर)

In Gurbani, in many places, several deep questions have been raised, and then, by itself, answers are provided as well. During Guru Nanak Dev's discussions with the *Siddhas*, and several questions were addressed. These question-answers are replete with charming Essential Knowledge. Hence, these have been collated here so that the reader may benefit from them. The *bani* of the First *Patshah* (Guru Nanak) and the *Patshahi*s that followed have been included, along with those of Sant Kabir and Baba Farid. These are all worthy of careful study. Their main gist is also presented alongwith.

Realisation of the Lord.

- By Transcending both *Asha* (hope) and *Nirasha* (disappointment).

जब आसा अंदेसा तब ही किउ करि एकु कहै।।
आसा भीतरि रहै निरासा तउ नानक एकु मिलै।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 877)

As long as there is hope, there is anxiety; so how can anyone speak of the One Lord? In the midst of hope, remain untouched by hope; then, O Nanak, you shall meet the One Lord.

- Without fear of the Lord, there is no true devotion. Alongside, should one possess humility and sweet tongue; then the Lord is met with.

Q:

ऊंनवि ऊंनवि आइआ अवरि करेंदा वंन।।
किआ जाणा तिसु साह सिउ केव रहसी रंगु।।

Hanging low, low and thick in the sky, the clouds are changing colour. How do I know whether my love for my Husband-Lord shall endure?

A:

रंगु रहिआ तिन्ह कामणी जिन्ह मनि भउ भाउ होइ।।
नानक भै भाइ बाहरी तिन तनि सुखु न होइ।।

-- आदि ग्रन्थ (मलार की वार म० 1, पृ० 1280)

The love of those soul-brides endures, if their minds are filled with the Love and the Fear of God. O Nanak, she who has no Love and Fear of God – her body shall never find peace.

Q:

कवणु सु अखरु कवणु गुणु कवणु सु मणीआ मंतु।।
कवणु सु वेसो हउ करी जितु वसि आवै कंतु।।

What is that word, what is that virtue, and what is that magic mantra? What are those clothes, which I can wear to captivate my Husband-Lord?

A:

निवणु सु अखरु खवणु गुणु जिहबा मणीआ मंतु।।
ए त्रै भैणे वेस करि तां वसि आवी कंतु।।

-- आदि ग्रन्थ (सलोक संख फरीद, पृ० 1384)

Humility is the word, forgiveness is the virtue, and sweet speech is the magic mantra. Wear these three robes, O sister, and you will captivate your Husband-Lord.

Q:

फरीदा रती रतु न निकलै जे तनु चीरै कोइ।।
जो तन रते रब सिउ तिन तनि रतु न होइ।।

O Farid, not even a drop of blood would issue forth, if someone cut my body. Those bodies which are imbued with the Lord – those bodies contain no blood.

A:

इहु तनु सभो रतु है रतु बिनु तंनु न होइ।।
जो सह रते आपणे तितु तनि लोभु रतु न होइ।।
भै पइऐ तनु खीणु होइ लोभु रतु विचहु जाइ।।
जिउ बैसंतरि धातु सुधु होइ तिउ हरि का भउ दुरमति मैलु गवाइ।।

नानक ते जन सोहणे जि रते हरि रंगु लाइ।।

-- आदि ग्रन्थ (सलोक संख फरीद, पृ० 1380)

This body is all blood; without blood, this body could not exist. Those who are imbued with their Lord, do not have the blood of greed in their bodies. When the Fear of God fills the body, it becomes thin; the blood of greed departs from within. Just as metal is purified by fire, the Fear of God removes the filthy residues of evil-mindedness. O Nanak, those humble beings are beautiful, who are imbued with the Lord's Love.

- Should the Lord be merciful, and the seeker surrenders himself; then the Lord is met with.

Q:

हउ जाइ पुछा सोहाग सुहागणि तुसी किउ पिरु पाइअड़ा प्रभु मेरा।।
मै ऊपरि नदरि करी पिरि साचै मै छोडिअड़ा मेरा तेरा।।

I go and ask the fortunate, happy soul-bride, "How did you attain Him – your Husband Lord, my God?" She answers, "My True Husband blessed me with His mercy; I abandoned the distinction between mine and yours.

A:

सभु मनु तनु जीउ करहु हरि प्रभ का इतु मारगि भैणे मिलीऐ।।
आपनड़ा प्रभु नदरि करि देखै नानक जोति जोती रलीऐ।।

-- आदि ग्रन्थ (वडहंस म० 4, पृ० 561)

Dedicate everything, mind, body and soul, to the Lord God; this is the Path to meet Him, O sister." If her God gazes upon her with favour, O Nanak, her light merges into the Light.

- The *Darshan* and meeting of the Lord is not had by outer means. He resides within the body; look for Him there.

Q:

फरीदा पाड़ि पटोला धज करी कम्बलड़ी पहिरेउ।।
जिन्ही वेसी सहु मिलै सेई वेस करेउ।।

Farid, I have torn my clothes to tatters; now I wear only a rough blanket. I wear only those clothes which will lead me to meet my Lord.

A:

काइ पटोला पाड़ती कम्बलड़ी पहिरेइ।।
नानक घर ही बैठिआ सहु मिलै जे नीअति रासि करेइ।।

-- आदि ग्रन्थ (सलोक संख फरीद, पृ० 1383)

Why do you tear apart your fine clothes, and take to wearing a rough blanket? O Nanak, even sitting in your own home, you can meet the Lord, if your mind is in the right place.

- Through *Gyan* (Knowledge), *Sach* (Truth) and earnings of *Naam*, the mind becomes unsullied and Peace is obtained. *Maya*, craving and perversions are destroyed. Then, the *Gurumukh* meets the Lord.

Q:

सुणि सुआमी अरदासि हमारी पूछउ साचु बीचारो।।
रोसु न कीजै उतरु दीजै किउ पाईऐ गुर दुआरो।।

"Listen, Lord, to our prayer. We seek your true opinion. Don't be angry with us – please tell us: How can we find the Guru's Door?"

A:

इहु मनु चलतउ सच घरि बैसै नानक नामु अधारो।।
आपे मेलि मिलाए करता लागै साचि पिआरो।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 938)

This fickle mind sits in its true home, O Nanak, through the Support of Naam, the Name of the Lord. The Creator Himself unites us in Union, and inspires us to love the Truth.

Q:

हाटी बाटी रहहि निराले रूखि बिरखि उदिआने।।
कंद मूलु अहारो खाईऐ अउधू बोलै गिआने।।

"Away from stores and highways, we live in the woods, among plants and trees. For food, we take fruits and roots. This is the spiritual wisdom spoken by the renunciates.

A:

तीरथि नाईऐ सुखु फलु पाईऐ मैलु न लागै काई।।
गोरख पूतु लोहारीपा बोलै जोग जुगति बिधि साई।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 938)

We bathe at sacred shrines of pilgrimage, and obtain the fruits of peace; not even an iota of filth sticks to us. Luhareepa, the disciple of Gorakh says, this is the Way of Yoga."

Q:

हाटी बाटी नीद न आवै पर घरि चितु न डोलाई।।
बिनु नावै मनु टेक न टिकई नानक भूख न जाई।।

In the stores and on the road, do not sleep; do not let your consciousness covet anyone else's home. Without the Name, the mind has no firm support; O Nanak, this hunger never departs.

A:

हाटु पटणु घरु गुरू दिखाइआ सहजे सचु वापारो।।
खंडित निद्रा अलप अहारं नानक ततु बीचारो।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 939)

The Guru has revealed the stores and the city within the home of my own heart, where I placidly carry on the true trade. Sleep little, and eat little; O Nanak, this is the Essence of Wisdom.

Q:

दरसनु भेख करहु जोगिंद्रा मुंद्रा झोली खिंथा।।
बारह अंतरि एकु सरेवहु खटु दरसन इक पंथा।।
इन बिधि मनु समझाईऐ पुरखा बाहुड़ि चोट न खाईऐ।।
नानकु बोलै गुरमुखि बूझै जोग जुगति इव पाईऐ।।

"Wear the robes of the sect of Yogis who follow Gorakh; put on the ear-rings, begging wallet and patched coat. Among the twelve schools of Yoga, ours is the highest; among the six schools of philosophy, ours is the best path. This is the way to instruct the mind, so you will never suffer beatings again." Nanak speaks: the Gurumukh understands; this is the way that Yoga is attained.

A:

अंतरि सबदु निरंतरि मुद्रा हउमै ममता दूरि करी।।
कामु क्रोधु अहंकारु निवारै गुर कै सबदि सु समझ परी।।
खिथा झोली भरिपुरि रहिआ नानक तारै एकु हरी।।
साचा साहिबु साची नाई परखै गुर की बात खरी।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 939)

Let constant absorption in the Word (Shabd) deep within be your ear-rings; eradicate egotism and attachment. Discard sexual de-

sire, anger and egotism, and through the Guru's Shabd, attain true understanding. For your patched coat and begging bowl, see the Lord God pervading and permeating everywhere; O Nanak, the One Lord will carry you across. True is our Lord and Master, and True is His Name. Analyze it, and you shall find the Word of the Guru to be True.

Q:

सुणीऐ एकु वखाणीऐ सुरगि मिरति पइआलि।।
हुकमु न जाई मेटिआ जो लिखिआ सो नालि।।
कउणु मूआ कउणु मारसी कउणु आवै कउणु जाइ।।
कउणु रहसी नानका किस की सुरति समाइ।।

Listen to and speak the Name of the One Lord, who permeates the heavens, this world and the nether regions of the underworld. His Hukam (Command) cannot be erased; whatever He has written, shall go with the mortal. Who has died, and who kills? Who comes and who goes? Who is enraptured, O Nanak, and whose consciousness merges in the Lord?

A:

हउ मुआ मै मारिआ पउणु वहै दरीआउ।।
त्रिसना थकी नानका जा मनु रता नाइ।।
लोइण रते लोइणी कंनी सुरति समाइ।।
जीभ रसाइणि चूनड़ी रती लाल लवाइ।।
अंदरु मुसकि झकोलिआ कीमति कही न जाइ।।

-- आदि ग्रन्थ (मारू की वार म० 1, पृ० 1091)

In egotism, he dies; possessiveness kills him, and the breath flows out like a river. Desire is exhausted, O Nanak, only when the mind is imbued with the Name. His eyes are imbued with the eyes of the Lord, and his ears ring with celestial consciousness. His tongue drinks in the sweet nectar, dyed crimson by chanting the Name of the Beloved Lord. His inner being is drenched with the Lord's fragrance; his worth cannot be described.

Q:

आदि कउ कवनु बीचारु कथीअले सुंन कहा घर वासो।।
गिआन की मुद्रा कवन कथीअले घटि घटि कवन निवासो।।
काल का ठीगा किउ जलाईअले किउ निरभउ घरि जाईऐ।।
सहज संतोख का आसणु जाणै किउ छेदे बैराईऐ।।

"What can you tell us about the beginning? In what home did the absolute dwell then? What are the ear-rings of spiritual wisdom? Who dwells in each and every heart? How can one avoid the attack of death? How can one enter the home of fearlessness? How can one know the posture of intuition and contentment, and overcome one's adversaries?"

A:

गुर कै सबदि हउमै बिखु मारै ता निज घरि होवै वासो।।
जिनि रचि रचिआ तिसु सबदि पछाणै नानकु ता का दासो।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 940)

Through the Guru's Shabd, egotism and corruption are conquered, and then one comes to dwell in the home of the self within. One who realises the Shabd of the One who created the creation - Nanak is his slave.

Q:

मैण के दंत किउ खाईऐ सारु।। जितु गरबु जाइ सु कवणु आहारु।।
हिवै का घरु मंदरु अगनि पिराहनु।। कवन गुफा जितु रहै अवाहनु।।
इत उत किस कउ जाणि समावै।। कवन धिआनु मनु मनहि समावै।।

"With teeth of wax, how can one chew iron? What is that food, which takes away pride? How can one live in the palace, the home of snow, wearing robes of fire? Where is that cave, within which one may remain unshaken? Who should we know to be pervading here and there? What is that meditation, which leads the mind to be absorbed in itself?"

A:

हउ हउ मै मै विचहु खोवै।। दूजा मेटै एको होवै।।
जगु करड़ा मनमुखु गावारु।। सबदु कमाईऐ खाईऐ सारु।।
अंतरि बाहरि एको जाणै।। नानक अगनि मरै सतिगुर कै भाणै।।
सच भै राता गरबु निवारै।। एको जाता सबदु वीचारै।।
सबदु वसै सचु अंतरि हीआ।। तनु मनु सीतलु रंगि रंगीआ।।
कामु क्रोधु बिखु अगनि निवारे।। नानक नदरी नदरि पिआरे।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 943)

Eradicating egotism and individualism from within, and erasing duality, the mortal becomes one with God. The world is difficult for the foolish, self-willed Manmukh; practicing the Shabd, one

chews iron. Know the One Lord, inside and out. O Nanak, the fire is quenched, through the Pleasure of the True Guru's Will. Imbued with the True Fear of God, pride is taken away; realise that He is One and contemplate the Shabd. With the True Shabd abiding deep within the heart, the body and mind are cooled and soothed, and coloured with the Lord's Love. The fire of sexual desire, anger and corruption is quenched. O Nanak, the Beloved bestows His Glance of grace.

Q:

कवन मुखि चंदु हिवै घरु छाइआ।। कवन मुखि सूरजु तपै तपाइआ।।
कवन मुखि कालु जोहत नित रहै।। कवन बुधि गुरमुखि पति रहै।।
कवनु जोधु जो कालु संघारै।। बोलै बाणी नानकु बीचारै।।

"The moon of the mind is cool and dark; how is it enlightened? How does the sun blaze so brilliantly? How can the constant watchful gaze of Death be turned away? By what understanding is the honour of the Gurumukh preserved? Who is the warrior, who conquers Death? Give us your thoughtful reply, O Nanak."

A:

सबदु भाखत ससि जोति अपारा।। ससि घरि सूरु वसै मिटै अंधिआरा।।
सुखु दुखु सम करि नामु अधारा।। आपे पारि उतारणहारा।।
गुर परचै मनु साचि समाइ।। प्रणवति नानकु कालु न खाइ।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 943)

Giving voice to the Shabd, the moon of the mind is illuminated with infinity. When the sun dwells in the house of the moon, the darkness is dispelled. Pleasure and pain are just the same, when one takes the Support of Naam, the Name of the Lord. He Himself saves, and carries us across. With faith in the Guru, the mind merges in Truth, and then, prays Nanak, one is not consumed by Death.

Q:

मन का जीउ पवनु कथीअले पवनु कहा रसु खाई।।
गिआन की मुद्रा कवन अउधू सिध की कवन कमाई।।

"The air is said to be the soul of the mind. But what does the air feed on? What is the way of the spiritual teacher, and the reclusive hermit? What is the occupation of the Siddha?"

A:

बिनु सबदै रसु न आवै अउधू हउमै पिआस न जाई।।
सबदि रते अंमृत रसु पाइआ साचे रहे अघाई।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 944)

Without Shabd, the essence does not come, O hermit, and the thirst of egotism does not depart. Imbued with Shabd, one finds the ambrosial essence, and remains fulfilled with the True Name.

Benefits of achieving the Ultimate State and Spiritual Welfare.

- Life becomes fruitful only by doing *Sumiran* of *Akaal Purush*. The Comings-and-Goings are ended, the fear of *Yama* is Destroyed and the Supreme State is acquired.

मनु माइआ महि उरझि रहिओ है बूझै नह कछु गिआना।।
कउनु नामु जगु जा कै सिमरै पावै पदु निरबाना।।
भए दइआल क्रिपाल संत जन तब इह बात बताई।।
सरब धरम मानो तिह कीए जिह प्रभ कीरति गाई।।
राम नामु नरु निसि बासुर महि निमख एक उरि धारै।।
जम को त्रासु मिटै नानक तिह अपुनो जनमु सवारै।।

-- आदि ग्रन्थ (रामकली म० 9, पृ० 902)

My mind is entangled in Maya; it knows nothing at all of spiritual wisdom. What is that Name, by which the world, contemplating it, might attain the state of Nirvana? When the Sants became kind and compassionate, they told me this. Understand, that whoever sings the Kirtan of God's Praises, has performed all religious rituals. One who enshrines the Lord's Name in his heart night and day – even for an instant – has his fear of Death eradicated. O Nanak, his life is approved and fulfilled.

- *Jiva* stays untouched through the earnings of *Naam* or *Surat-Shabd*, and is taken across the Ocean of the World.

Q:

दुनीआ सागरु दुतरु कहीऐ किउ करि पाईऐ पारो।।
चरपटु बोलै अउधू नानक देहु सचा बीचारो।।

आपे आखै आपे समझै तिसु किआ उतरु दीजै।।
साचु कहहु तुम पारगरामी तुझु किआ बैसणु दीजै।।

"The World-Ocean is treacherous and impassable; how can one cross over? Charpat, the Yogi says, O Nanak, think it over, and give us your true reply." What answer can I give to someone who claims to understand himself? I speak the Truth; if you have already crossed over, how can I argue with you?

A:

जैसे जल महि कमलु निरालमु मुरगाई नै साणे।।
सुरति सबदि भव सागरु तरीऐ नानक नामु वखाणे।।
रहहि इकांति एको मनि वसिआ आसा माहि निरासो।।
अगमु अगोचरु देखि दिखाए नानकु ता का दासो।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 938)

The lotus flower floats untouched upon the surface of the water, and the duck swims through the stream; with one's consciousness focused on the Word (Shabd), one crosses over the terrifying World-Ocean. O Nanak, chant Naam, the Name of the Lord. One who lives alone as a hermit, enshrining the One Lord in his mind, remaining unaffected by hope in the midst of hope, sees and inspires others to see the inaccessible, unfathomable Lord. Nanak is his slave.

- Spiritual Welfare can be had only in the human life-form, should there be writ upon one's forehead, and the *Guru*'s grace and the Lord's mercy.

Q:

कवन मूलु प्रानी का कहीऐ कवन रूपु द्रिसटानिओ।।
जोति प्रगास भई माटी संगि दुलभ देह बखानिओ।।

What is the origin of the human beings? How beautiful they are! When God infuses His Light into clay, the human body is judged to be precious.

A:

तुम ते सेव तुम ते जप तापा तुम ते ततु पछानिओ।।
करु मसतकि धरि कटी जेवरी नानक दास दसानिओ।।

-- आदि ग्रन्थ (सारंग म० 4, पृ० 1216)

From You, I have learned to serve; from You, I have learned to chant and meditate; from You, I have realised the essence of reality. Placing His Hand on my forehead, He has cut away the bonds which held me; O Nanak, I am the slave of His slaves.

- True *Naam* and Knowledge is had through the *Satguru*. Through *Satsang* and *Satguru* alone is a *Gurumukh* Liberated.

Q:

कबीर मुकति दुआरा संकुरा राई दसएं भाइ।।
मनु तउ मैगलु होइ रहिओ निकसो किउ कै जाइ।।

Kabir, the door of liberation is very narrow, less than the width of a mustard seed. Your mind is larger than an elephant; how will it pass through?

A:

कबीर ऐसा सतिगुरु जे मिलै तुठा करे पसाउ।।
मुकति दुआरा मोकला सहजे आवउ जाउ।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1367)

Kabir, if I meet such a True Guru, who mercifully blesses me with the gift, then the door of liberation will open wide for me, and I will easily pass through.

Q:

किसु कारणि ग्रिहु तजिओ उदासी।। किसु कारणि इहु भेखु निवासी।।
किसु वखर के तुम वणजारे।। किउ करि साथु लंघावहु पारे।।

"Why have you left your house and become a wandering Udasi? Why have you adopted these religious robes? What merchandise do you trade? How will you carry others across with you?"

A:

गुरमुखि खोजत भए उदासी।। दरसन कै ताई भेख निवासी।।
साच वखर के हम वणजारे।। नानक गुरमुखि उतरसि पारे।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 939)

I became a wandering Udasi, searching for the Gurumukhs. I have adopted these robes seeking the Blessed Vision of the Lord's Darshan. I trade in the merchandise of Truth. O Nanak, as Gurumukh, I carry others across.

Q:

कहा ते आवै कहा इहु जावै कहा इहु रहै समाई।।
एसु सबद कउ जो अरथावै तिसु गुर तिलु न तमाई।।
किउ ततै अविगतै पावै गुरमुखि लगै पिआरो।।
आपे सुरता आपे करता कहु नानक बीचारो।।

"Where did we come from? Where are we going? Where will we be absorbed? One who reveals the meaning of this Shabd is the Guru, who has no greed at all. How can one find the Essence of the Unmanifest Reality? How does one become Gurumukh, and enshrine love for the Lord? He Himself is consciousness, He Himself is the Creator; share with us, Nanak, your wisdom."

A:

हुकमे आवै हुकमे जावै हुकमे रहै समाई।।
पूरे गुर ते साचु कमावै गति मिति सबदे पाई।।
आदि कउ बिसमादु बीचारु कथीअले सुंन निरंतरि वासु लीआ।।
अकलपत मुद्रा गुर गिआनु बीचारीअले घटि घटि साचा सरब जीआ।।
गुर बचनी अविगति समाईऐ ततु निरंजनु सहजि लहै।।
नानक दूजी कार न करणी सेवै सिखु सु खोजि लहै।।
हुकमु बिसमादु हुकमि पछाणै जीअ जुगति सचु जाणै सोई।।
आपु मेटि निरालमु होवै अंतरि साचु जोगी कहीऐ सोई।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 940)

By His Command we come, and by His Command we go; by His Command, we merge in absorption. Through the Perfect Guru, live the Truth; through the Word (Shabd), the state of dignity is attained. We can only express a sense of wonder about the beginning. The absolute abided endlessly deep within Himself then. Consider freedom from desire to be the ear-rings of the Guru's spiritual wisdom. The True Lord, the Soul of all, dwells within each and every heart. Through the Guru's Word, one merges in the absolute, and intuitively receives the immaculate essence. O Nanak, that Sikh who seeks and finds the Way does not serve any other. Wonderful and amazing is His Command; He alone realises His Command and knows the true way of life of His creatures. One who eradicates his self-conceit becomes free of desire; he alone is a Yogi, who enshrines the True Lord deep within.

Q:

कवण मूलु कवण मति वेला।। तेरा कवणु गुरू जिस का तू चेला।।
कवण कथा ले रहहु निराले।। बोलै नानकु सुणहु तुम बाले।।
एसु कथा का देइ बीचारु।। भवजलु सबदि लंघावणहारु।।

"What is the root, the source of all? What teachings hold for these times? Who is your guru? Whose disciple are you? What is that speech, by which you remain unattached? Listen to what we say, O Nanak, you little boy. Give us your opinion on what we have said. How can the Shabd carry us across the terrifying World-Ocean?"

A:

पवन अरम्भु सतिगुर मति वेला।। सबदु गुरू सुरति धुनि चेला।।
अकथ कथा ले रहउ निराला।। नानक जुगि जुगि गुर गोपाला।।
एकु सबदु जितु कथा वीचारी।। गुरमुखि हउमै अगनि निवारी।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 942)

From the air came the beginning. This is the age of the True Guru's Teachings. The Shabd is the Guru, upon whom I lovingly focus my consciousness; I am the chela, the disciple. Speaking the Unspoken Speech, I remain unattached. O Nanak, throughout the ages, the Lord of the World is my Guru. I contemplate the sermon of Shabd, the Word of the One God. The Gurumukh puts out the fire of egotism.

Q:

कुबुधि चवावै सो कितु ठाइ।। किउ ततु न बूझै चोटा खाइ।।
जम दरि बाधे कोइ न राखै।। बिनु सबदै नाही पति साखै।।
किउ करि बूझै पावै पारु।। नानक मनमुखि न बुझै गवारु।।

"Where is that place, where evil thoughts are destroyed? The mortal does not understand the essence of reality; why must he suffer in pain?" No one can save one who is tied up at Death's door. Without Shabd, no one has any credit or honour. "How can one obtain understanding and cross over?" O Nanak, the foolish self-willed Manmukh does not understand.

A:

कुबुधि मिटै गुर सबदु बीचारि।। सतिगुरु भेटै मोख दुआर।।
ततु न चीनै मनमुखु जलि जाइ।। दुरमति विछुड़ि चोटा खाइ।।

मानै हुकमु सभे गुण गिआन।। नानक दरगह पावै मानु।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 944)

Evil thoughts are erased, contemplating the Guru's Word (Shabd). Meeting with the True Guru, the Door of Liberation is found. The self-willed Manmukh does not understand the essence of reality, and is burnt to ashes. His evil-mindedness separates him from the Lord, and he suffers. Accepting the Lord's Hukam (Command), he is blessed with all virtues and spiritual wisdom. O Nanak, he is honoured in the Court of the Lord.

Q:

फरीदा कालीं जिनी न राविआ धउली रावै कोइ।।
करि सांई सिउ पिरहड़ी रंगु नवेला होइ।।

Says Farid, those, who did not enjoy their Spouse when their hair was black – hardly any of them enjoy Him when their hair turns grey. So be in love with the Lord, so that your colour may ever be new.

A:

फरीदा काली धउली साहिबु सदा है जे को चिति करे।।
आपणा लाइआ पिरमु न लगई जे लोचै सभु कोइ।।
एहु पिरमु पिआला खसम का जै भावै तै देइ।।

-- आदि ग्रन्थ (सलोक सेख फरीद, पृ० 1378)

Farid, whether one's hair is black or grey, our Lord and Master is always here if one remembers Him. This loving devotion to the Lord does not come by one's own efforts, even though all may long for it. This cup of loving devotion belongs to our Lord and Master; He gives it to whomever He likes.

- Liberation is in *Sahaj Gati* (Tranquil State), which is acquired by a *Gurumukh*. It is obtained by destroying ego and perversions and making the mind pure.

Q:

किउ मूलु पछाणै आतमु जाणै किउ ससि घरि सूरु समावै।।
गुरमुखि हउमै विचहु खोवै तउ नानक सहजि समावै।।

"How can the root, the source of all be realised? How can the soul know itself? How can the sun enter into the house of the

moon?" The Gurumukh eliminates egotism from within; then, O Nanak, the sun naturally enters into the home of the moon.

A:

इहु मनु निहचलु हिरदै वसीअले गुरमुखि मूलु पछाणि रहै।।
नाभि पवनु घरि आसणि बैसै गुरमुखि खोजत ततु लहै।।
सु सबदु निरंतरि निज घरि आछै त्रिभवण जोति सु सबदि लहै।।
खावै दूख भूख साचे की साचे ही त्रिपतासि रहै।।
अनहद बाणी गुरमुखि जाणी बिरलो को अरथावै।।
नानकु आखै सचु सुभाखै सचि रपै रंगु कबहू न जावै।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 945)

When the mind becomes steady and stable, it abides in the heart, and then the Gurumukh realises the root, the source of all. The breath is seated in the home of the navel; the Gurumukh searches, and finds the essence of reality. This Shabd permeates the nucleus of the self, deep within, in its own home; the Light of this Shabd pervades the three worlds. Hunger for the True Lord shall consume your pain, and through the True Lord, you shall be satisfied. The Gurumukh knows the Unending Sound Current of the Bani; how rare are those who understand. Says Nanak, one who speaks the Truth is dyed in the colour of Truth, which will never fade away.

Q:

कउनु सु जतनु उपाउ किनेहा सेवा कउन बीचारी।।

What is the method, what is the effort, and what is the service, which inspires me to contemplate You?

A:

मानु अभिमानु मोहु तजि नानक संतह संगि उधारी।।

-- आदि ग्रन्थ (केदारा म० 5, पृ० 1120)

Abandon your egotistical pride and attachment; O Nanak, you shall be saved in the Society of the Sants.

Where is the True *Aasan* (posture)?

- It is, by *Guru*'s Sermon, in the unmoving *Sahaj* (Tranquil) *Samadhi* in the body. It is obtained only by the *Gurumukh* by knowing the Lord's *Bhana* (Will).

Q:

कवन तुमे किआ नाउ तुमारा कउनु मारगु कउनु सुआओ।।
साचु कहउ अरदासि हमारी हउ संत जना बलि जाओ।।
कह बैसहु कह रहीऐ बाले कह आवहु कह जाहो।।
नानकु बोलै सुणि बैरागी किआ तुमारा राहो।।

"Who are you? What is your name? What is your way? What is your goal? We pray that you will answer us truthfully; we are a sacrifice to the humble Sants. Where is your seat? Where do you live, boy? Where did you come from, and where are you going? Tell us, Nanak – the detached Siddhas wait to hear your reply. What is your path?"

A:

घटि घटि बैसि निरंतरि रहीऐ चालहि सतिगुर भाए।।
सहजे आए हुकमि सिधाए नानक सदा रजाए।।
आसणि बैसणि थिरु नाराइणु ऐसी गुरमति पाए।।
गुरमुखि बूझै आपु पछाणै सचे सचि समाए।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 938)

He dwells deep within the nucleus of each and every heart. This is my seat and my home. I walk in harmony with the Will of the True Guru. I came from the Celestial Lord God; I go wherever He orders me to go. I am Nanak, forever under His Will (Command). I sit in the posture of the eternal, imperishable Lord. These are the Teachings I have received from the Guru. As Gurumukh, I have come to understand and realise myself; I merge in the Truest of the True.

Q:

कवन बुधि जितु असथिरु रहीऐ कितु भोजनि त्रिपतासै।।

"What is that wisdom, by which one remains steady and stable? What food brings satisfaction?"

A:

नानक दुखु सुखु सम करि जापै सतिगुर ते कालु न ग्रासै।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 945)

O Nanak, when one looks upon pain and pleasure alike, through the True Guru, then he is not consumed by Death.

Q:

इहु मनु मैगलु कहा बसीअले कहा बसै इहु पवना।।
कहा बसै सु सबदु अउधू ता कउ चूकै मन का भवना।।

"Where does this mind-elephant live? Where does the breath reside? Where should the Shabd reside, so that the wanderings of the mind may cease?"

A:

नदरि करे ता सतिगुरु मेले ता निज घरि वासा इहु मनु पाए।।
आपै आपु खाइ ता निरमलु होवै धावतु वरजि रहाए।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 945)

When the Lord blesses one with His Glance of grace, he leads him to the True Guru. Then, this mind dwells in its own home within. When the individual consumes his egotism, he becomes immaculate, and his wandering mind is restrained.

Who is a Wicked Person and who is a True Righteous Person?

- The wicked person is the one engrossed in duality; due to ego, he suffers separation.

Q:

दुरजन तू जलु भाहड़ी विछोड़े मरि जाहि।।
कंता तू सउ सेजड़ी मैडा हभो दुखु उलाहि।।

Burn in the fire, you evil person; O separation, be dead. O my Husband-Lord, please sleep upon my bed, that all my sufferings may be gone.

A:

दुरजनु दूजा भाउ है वेछोड़ा हउमै रोगु।।
सजणु सचा पातिसाहु जिसु मिलि कीचै भोगु।।

-- आदि ग्रन्थ (मारू की वार म० 5, पृ० 1094)

The evil person is engrossed in the love of duality; through the disease of egotism, he suffers separation. The True Lord King is my friend; meeting with Him, I am so happy.

Naam, Shabd or *Anahad Dhun* is omnipresent and resounds within everybody.

- By acquiring it, one's welfare is assured; without it, there is sorrow.

Q:

कवनु सु गुपता कवनु सु मुकता।। कवनु सु अंतरि बाहरि जुगता।।
कवनु सु आवै कवनु सु जाइ।। कवनु सु त्रिभवणि रहिआ समाइ।।

"Who is hidden? Who is liberated? Who is united, inwardly and outwardly? Who comes, and who goes? Who is permeating and pervading the three worlds?"

A:

घटि घटि गुपता गुरमुखि मुकता।। अंतरि बाहरि सबदि सु जुगता।।
मनमुखि बिनसै आवै जाइ।। नानक गुरमुखि साचि समाइ।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 939)

He is hidden within each and every heart. The Gurumukh is liberated. Through the Word (Shabd), one is united, inwardly and outwardly. The self-willed Manmukh perishes, and comes and goes. O Nanak, the Gurumukh merges in Truth.

Q:

सु सबद का कहा वासु कथीअले जितु तरीऐ भवजलु संसारो।।
त्रै सत अंगुल वाई कहीऐ तिसु कहु कवनु अधारो।।
बोलै खेलै असथिरु होवै किउ करि अलखु लखाए।।
सुणि सुआमी सचु नानकु प्रणवै अपणे मन समझाए।।
गुरमुखि सबदे सचि लिव लागै करि नदरी मेलि मिलाए।।
आपे दाना आपे बीना पूरै भागि समाए।।

Where is Shabd said to dwell? What will carry us across the terrifying World-Ocean? The breath, when exhaled, extends out ten finger lengths; what is the support of the breath? Speaking and playing, how can one be stable and steady? How can the unseen be seen?" Listen, O master; Nanak prays truly. Instruct your own mind. The Gurumukh is lovingly attuned to the True Shabd. Bestowing His Glance of grace, He unites us in His Union. He Himself is all-knowing and all-seeing. By perfect destiny, we merge in Him.

A:

सु सबद कउ निरंतरि वासु अलखं जह देखा तह सोई।।
पवन का वासा सुंन निवासा अकल कला धर सोई।।
नदरि करे सबदु घट महि वसै विचहु भरमु गवाए।।
तनु मनु निरमलु निरमल बाणी नामो मंनि वसाए।।
सबदि गुरू भवसागरु तरीऐ इत उत एको जाणै।।
चिहनु वरनु नही छाइआ माइआ नानक सबदु पछाणै।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 944)

That Shabd dwells deep within the nucleus of all beings. God is invisible; wherever I look, there I see Him. The air is the dwelling place of the Absolute Lord. He has no qualities; He has all qualities. When He bestows His Glance of grace, Shabd comes to abide within the heart, and doubt is eradicated from within. The body and mind become immaculate, through His Immaculate Word (Bani). Let His Name be enshrined in your mind. Shabd is the Guru, to carry you across the terrifying World-Ocean. Know the One Lord alone here and hereafter. He has no form or color, shadow or illusion; O Nanak, realise Shabd.

By accepting *Bhana* (Will) of the Lord, the ego is dissipated.

- The entire creation is in the Lord's *Hukam* (Command).

हुकमै अंदरि सभु को बाहरि हुकम न कोइ।।
नानक हुकमै जे बुझै त हउमै कहै न कोइ।।

Everyone is subject to His Command; no one is beyond His Command. O Nanak, one who understands His Command, does not speak in ego.

The creation and the expanse of the Universe is due to *Haumai* (pride).

- *Naam* and *Gyan* (knowledge) destroys it.

Q:

कितु कितु बिधि जगु उपजै पुरखा कितु कितु दुखि बिनसि जाई।।

"How, in what way, was the world formed, O man? And what disaster will end it?"

A:

हउमै विचि जगु उपजै पुरखा नामि विसरिऐ दुखु पाई।।
गुरमुखि होवै सु गिआनु ततु बीचारै हउमै सबदि जलाए।।
तनु मनु निरमलु निरमल बाणी साचै रहै समाए।।
नामे नामि रहै बैरागी साचु रखिआ उरि धारे।।
नानक बिनु नावै जोगु कदे न होवै देखहु रिदै बीचारे।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 946)

In pride, the world was formed, O man; forgetting the Name, it suffers and dies. One who becomes Gurumukh contemplates the Essence of Spiritual Wisdom; through Shabd, he burns away his egotism. His body and mind become immaculate, through the Immaculate Bani (Word). He remains absorbed in Truth. Through Naam, the Name of the Lord, he remains detached; he enshrines the True Name in his heart. O Nanak, without the Name, Yoga is never attained; reflect upon this in your heart, and see.

Q:

किउ करि बाधा सरपनि खाधा।। किउ करि खोइआ किउ करि लाधा।।
किउ करि निरमलु किउ करि अंधिआरा।। इहु ततु बीचारै सु गुरू हमारा।।

"How is one placed in bondage, and consumed by the serpent of Maya? How does one lose, and how does one gain? How does one become immaculate and pure? How is the darkness of ignorance removed? One who understands this essence of reality is our Guru."

A:

दुरमति बाधा सरपनि खाधा।। मनमुखि खोइआ गुरमुखि लाधा।।
सतिगुरु मिलै अंधेरा जाइ।। नानक हउमै मेटि समाइ।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 939)

Man is bound by evil-mindedness, and consumed by Maya, the serpent. The self-willed Manmukh loses, and the Gurumukh gains. Meeting the True Guru, darkness is dispelled. O Nanak, eradicating egotism, one merges in the Lord.

Q:

कितु बिधि पुरखा जनमु वटाइआ।। काहे कउ तुझु इहु मनु लाइआ।।
कितु बिधि आसा मनसा खाई।। कितु बिधि जोति निरंतरि पाई।।
बिनु दंता किउ खाईऐ सारु।। नानक साचा करहु बीचारु।।

"How have you changed the course of your life? With what have you linked your mind? How have you subdued your hopes and desires? How have you found the Light deep within your nucleus? Without teeth, how can you eat iron? Give us your true opinion, Nanak."

A:

सतिगुर कै जनमे गवनु मिटाइआ।। अनहति राते इहु मनु लाइआ।।
मनसा आसा सबदि जलाई।। गुरमुखि जोति निरंतरि पाई।।
त्रै गुण मेटे खाईऐ सारु।। नानक तारे तारणहारु।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 940)

Born into the House of the True Guru, my wandering in reincarnation ended. My mind is attached and attuned to the Unstruck Melody. Through the Word (Shabd), my hopes and desires have been burnt away. As Gurumukh, I found the Light deep within the nucleus of myself. Eradicating the three qualities, one eats iron. O Nanak, the Emancipator emancipates.

Q:

नानक मुकति दुआरा अति नीका नान्हा होइ सु जाइ।।
हउमै मनु असथूलु है किउ करि विचु दे जाइ।।

O Nanak, the gate of liberation is very narrow; only the very tiny can pass through. Through egotism, the mind has become bloated. How can it pass through?

A:

सतिगुर मिलिऐ हउमै गई जोति रही सभ आइ।।
इहु जीउ सदा मुकतु है सहजे रहिआ समाइ।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 509)

Meeting the True Guru, egotism departs, and one is filled with the Divine Light. Then, this soul is liberated forever, and it remains absorbed in Celestial Bliss.

Before manifesting in the body, this Mind was originally at the *Sunn* (Void plane).

Q:

जा इहु हिरदा देह न होती तउ मनु कैठै रहता।।
नाभि कमल असथम्भु न होतो ता पवनु कवन घरि सहता।।
रूपु न होतो रेख न काई ता सबदि कहा लिव लाई।।
रकतु बिंदु की मड़ी न होती मिति कीमति नही पाई।।
वरनु भेखु असरूपु न जापी किउ करि जापसि साचा।।
नानक नामि रते बैरागी इब तब साचो साचा।।

"When this heart and body did not exist, where did the mind reside? When there was no support of the navel lotus, then in which home did the breath reside? When there was no form or shape, then how could anyone lovingly focus on Shabd? When there was no dungeon formed from egg and sperm, who could measure the Lord's value and extent? When colour, dress and form could not be seen, how could the True Lord be known?" O Nanak, those who are attuned to Naam, the Name of the Lord, are detached. Then and now, they see the Truest of the True.

A:

हिरदा देह न होती अउधू तउ मनु सुंनि रहै बैरागी।।
नाभि कमलु असथम्भु न होतो ता निज घरि बसतउ पवनु अनरागी।।
रूपु न रेखिआ जाति न होती तउ अकुलीणि रहतउ सबदु सु सारु।।
गउनु गगनु जब तबहि न होतउ त्रिभवण जोति आपे निरंकारु।।
वरनु भेखु असरूपु सु एको एको सबदु विडाणी।।
साच बिना सूचा को नाही नानक अकथ कहाणी।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 945)

When the heart and the body did not exist, O hermit, then the mind resided in the absolute, detached Lord. When there was no support of the lotus of the navel, the breath remained in its own home, attuned to the Lord's Love. When there was no form or shape or social class, then Shabd, in its Essence, resided in the Unmanifest Lord. When the world and the sky did not even exist, the Light of the Formless Lord filled the three worlds. Colour, dress and form were contained in the One Lord; Shabd

was contained in the One Wondrous Lord. Without the True Name, no one can become pure; O Nanak, this is the Unspoken Speech.

Do your worldly tasks, while keeping attention in *Sumiran-Dhyan-Naam.*

- In this manner, *Maya* cannot attract the mind.

Q:

नामा माइआ मोहिआ कहै तिलोचनु मीत।।
काहे छीपहु छाइलै राम न लावहु चीतु।।

Trilochan says, "O Naamdev, Maya has enticed you, my friend. Why are you printing designs on these sheets, and not focusing your consciousness on the Lord?"

A:

नामा कहै तिलोचना मुख ते रामु सम्हालि।।
हाथ पाउ करि कामु सभु चीतु निरंजन नालि।।

-- आदि ग्रन्थ (सलोक म० 5, पृ० 1375)

Naamdev answers, "O Trilochan, chant the Lord's Name with your mouth. With your hands and feet, do all your work, but let your consciousness remain with the Immaculate Lord."

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